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## EDITORIAL

### THE RESTORATION OF THE SYRO-MALABAR QURBANA

- *Dr. Thomas Mannoorampampil*

### SOME OF THE CHARACTERISTICS OF THE ANAPHORA

#### OF THE APOSTLES MAR ADDAI AND MAR MARI

- *Dr. Thomas Elevation*

### RAZA: THE MOST SOLEMN QURBANA ITS CHARACTERISTICS

- *Dr. Jacob Vellian*

### THE LIST OF THE BISHOPS OF THOMAS CHRISTIANS

- *G. Chediath*



# CHRISTIAN ORIENT

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## Editorial

"The same Congregation (for the Oriental Churches), having considered everything, by the power given to it by the Supreme Pontiff, John Paul II, approved the meticulously amended text and ordered it to be published as is given in the attached copy."... "This text will begin to be in force on the same day when the same Supreme Pontiff, amidst the joy and exultation of all, will use it while he will make the pastoral journey in the region of Kerala." A decree (Prot N. 955/85) issued from the Sacred Congregation for the Oriental Churches dated December 19, 1985, thus approved the newly prepared text of *Raza*, the most solemn Qurbana, of the Syro Malabar Church. In fact the text came into force on the 8th of February, 1986 when His Holiness Pope John Paul II visited India and celebrated the same *Raza* on the occasion of the beatification of Father Kuriakose Chavara and Sister Alphonsa Muttathupadathu.

This is a unique event in the history of the Oriental Churches, that the Supreme Pontiff inaugurated the celebration of the restored Eucharistic Liturgy of an Oriental Church.

In common with other Churches, the Syro Malabar Church has three modes of celebration of the Eucharist; the simple (dialogue) Mass, the sung or the solemn Mass, and the Pontifical. In addition to these, the Syro-Malabar Church has a Most Solemn Form called *Raza*. It is this form that is the ideal form of celebration of the Church. Hence the Sacred Congregation for the Oriental Churches insisted that, "the fundamental text of the liturgy to be approved by Rome is to be the complete liturgy in its full form." (December 1985, No. 42) The same document asserted (No. 7): "The principle holds and is to be firmly inculcated that the ideal form of celebration and hence the starting point for any special consideration is the solemn form, namely the *Raza*." The other lesser solemn forms of celebration are included in this *Raza*. The solemn form and the simple form are to be prepared dropping the elements proper to *Raza*.

The most solemn form of celebration was not printed in one liturgical book until recently. Parts proper to *Raza*, which appear mostly in liturgy of the Word were printed separately in one book. Just like in Taksa d'Qurab Raze ܬܟܣܐ ܕܩܘܪܒ ܪܐܝܐ (Order of the offering of *Raza*, Mannanam, 1955).

But the present text: Thaksa d'Qudase ܬܟܣܐ ܕܩܘܕܝܫܐ ܪܐܝܐ, *The order for the Solemn Raza of the Syro Malabar Church* (Trivandrum, 1986), contains the whole of the prayers and ceremonies of *Raza*.<sup>1</sup>

1. An English version of *Raza* was given by Fabian CMI in *The Liturgy of the St. Thomas Christians of Malabar*, (Mannanam, 1954). A short commentary with a few excerpts of prayers of *Raza* was given by Alphonse Raes S.J. in Italian and in English Il "Raza". Ossia il Mistero: Descrizione della Messa Solenne in Rito Siro Malabarese, (Roma 1952); *An explanation of the*



This new text of *Raza* was prepared through a lengthy process. The parts proper to *Raza* remained practically untouched in the process of romanization of the Syro Malabar liturgy since the 16th cent. When the Qurbana text was restored to its Oriental form (1957) and introduced in Malabar (1962), it was a matter of simply adding the *Propria* of *Raza* to the restored text. In 1968 the complete Malayalam version of Taksa was introduced *ad experimentum*. This *ad experimentum* text happened to be used for over a period of 24 years until the new text of *Raza* was put into force in 1986.

The Process of this historical revision of the new Taksa is given in details in the first article written by Dr. Thomas Mannoorampampil.

The second article written by Rev. Dr. Thomas Elevelanal deals with: "Some of the Characteristics of the Anaphora of the Apostles Mar Addai and Mar Mari".

The third article contains a study on "*Raza*: It's characteristics". This is a field which can be explored further to get into the richness of the Eucharistic Liturgy of the Syro Malabar Church.

In addition to the Celebrant priest, the most solemn Qurbana requires another priest to act as archdeacon, and two deacons, who can also be trained laymen deputed to this type of services. With this last clause, *Raza* can be celebrated with easiness, catechesing and enriching the faithful with the wealth of divine help and spirituality.

Thuvanisa  
Kothanalloor  
March 1, 1987

Editor.

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*Syro Malabarese Holy Mass* (Kottayam, 1958). A liturgio-theological study of the pre-anaphoral of the Syro Malabar Qurbana including the proptied of *Raza* was made by me under the title, *The Pre-anaphoral of the Chaldeo Malabar Qurbana* (Rome, 1965), and was published in Malayalam, *Qurbana Oru Padanam*, Vol I (Kottayam, 1967).

# The Restoration of the Syro-Malabar Qurbana

## Early History of the Qurbana

Although there is no documental evidence as to the existence of an early liturgy in Malabar, even in a flexible form, we can conclude that some form of liturgy, possibly inherited from St. Thomas, existed there. It is very difficult to believe that the Apostle left the Church without any successors or priesthood. Yet we do not know whether the Malabarians gave shape to a developed form of the liturgy as did the Romans, the Persians, the Antiocheans and others. History gives witness to the existence of no other liturgy in Malabar except that of the East Syrians. And it was definitely the only liturgy used there before the seventeenth century.

Admitting the fact of the non-availability of any external documental evidence, liturgiologists conclude from the century-old tradition and the internal evidence of the text that the anaphora of Addai and Mari which is used in this Qurbana is a semitic liturgy of Syriac origin and that it originated in Edessa as early as the second or the third century, probably under the influence of and in close contact with, the Jewish Christian liturgy of Jerusalem. The possibility of its still earlier origin cannot be totally excluded because Didache, which has the same structure and similar theme, originated most probably in the first century. The attempt to seek a later origin of the anaphora of Addai and Mari or to locate its origin somewhere outside Edessa

has not succeeded in bringing forward convincing arguments. As the liturgy of Christendom outside the Roman Empire, the East Syrian liturgy is believed to have developed independently. Even though no sign of the Antiochean influence of the liturgy is apparent in this anaphora, the Antiochean theology which passed through Edessa to the Chaldean Church from the fifth century onwards has influenced its liturgical theology.

## Justification for its adoption

Liturgy as the official prayer of the Church presupposes faith and expresses it. P. J. Podipara elucidates this idea thus: "In fact, in the context of the liturgy the Christian confession of faith acquires its full meaning and gets its official explanation."<sup>1</sup> Though faith is one, it is too deep to be explained in one way and so it is in fact explained in different ways. The different liturgies are thus the different ways of expressing the same faith under the magisterium of the Church, and these ways of expression depend on and reflect the nature and accomplishments of those who gave expression to it. Those who have contributed greatly to the gradual growth of the liturgies are the Church Fathers and the Christian writers who were the interpreters of the Divine Revelation.

Liturgies took definite shape in places or Churches where there were great fathers or Christian writers. The places or Churches which did not enjoy their service in the formation

1. P. J. PODIPARA, *Four Essays on the Pre-seventeenth Century Church of the Thomas Christians of India (Malabar)*, Changanacherry 1977, p. 41.



of the liturgies, accepted them wholeheartedly from those Christian centers which were near or dear to them. Since the Malabar Church had no great theologians or Fathers who could or did contribute to its own developed form of the liturgy, it naturally adopted a liturgy from the East Syrian Church which was the only known liturgy developed outside the Roman boundaries.

The following are proposed to be the principal reasons for the voluntary acceptance of the liturgy from a remote land: (1) the ethnical, cultural and commercial relations which existed even from the pre-Christian times onwards. (2) Jewish colonization in Malabar. (3) the Syriac language which was the commercial and liturgical language of the Thomas Christians and of the East Syrian Church. (4) the common spiritual heritage as come from St. Thomas. All the East Syrian Churches claimed St. Thomas as their Apostle from whom they all received the faith directly or indirectly. Therefore, the East Syrian liturgy which originated in Edessa, the only theological centre outside the Roman Empire, and which was accepted by these Churches, can be well termed as the liturgy of St. Thomas or the common liturgy of the Churches of St. Thomas. It is natural that the Malabar Church felt a special relationship to these Churches and to their liturgy which originated in their own liturgical language (Syriac) and indirectly owed its origin to St. Thomas. Viewed in this historical context, we can easily understand why the Malabarians accepted this liturgy as soon as it reached its development.

The presence of the East Syrian bishops in Malabar as early as the fourth century alludes to the use of this liturgy at least from that period onwards. Even before the establishment of the hierarchical relations with the Mesopotamian Church, this

liturgy could be made available here as soon as it took definite shape there, because there existed communication means between the two regions.

#### **Not a foreign one.**

The liturgy was, until quite recently never taken to be foreign. It is natural to think that the same liturgy which was used in other East Syrian Churches existed here too, perhaps in an undeveloped form, because the rudiments of this liturgy were given in all these regions by St. Thomas himself. Therefore the Malabar Church in accepting the East Syrian liturgy was not receiving a new liturgy but the same liturgy, which they had been using here, in a more developed form. The awareness that these Churches owed faith to the same Apostle might have inspired them to organize themselves as one Church under a common head in the person of the East Syrian Patriarch. This liturgy then became the official liturgy of the East Syrian Church as a whole. Therefore, this liturgy which originated and developed within the East Syrian Church itself cannot be considered foreign.

Those who stamp the liturgy as foreign should single out the elements which are typically foreign. The fact is that all prayers and rubrics are at least in conformity with the Indian culture and mentality. It seems reasonable to conclude that those who framed the liturgy were careful not to introduce any element which is alien to the culture of the people who used it. Our forefathers prudently restored inculturation mainly to social and civic life.

Was the liturgy imposed on the Church against its own will? There is no documentary evidence to show that the liturgy was imposed on the Church by an external power. On the other hand, there is ample reason to conclude that it was freely acce-



pted by the Malabar Church which regarded it as its own liturgy. When the Portuguese tried to latinize it, they resisted with all their might. The letter of three Malabar leaders to Pope Gregory XIII in 1578 testify how they loved even their liturgical language: "Our prayers are in the Syriac or Chaldean language which was handed over to us by our Lord St. Thomas, and we and our predecessors have been taught this language." They naturally loved it as the language through which they received the Christian faith and the sacraments.

### Latinization.

The Portuguese missionaries who came to Malabar in the sixteenth century misunderstood the Christians who lived among the non-Christians following the same way of life and social customs and using the East Syrian liturgy. One of the main efforts of the Portuguese consisted in adapting the Malabar liturgy to the Latin one which alone was probably known to them as the genuine Catholic liturgy. Latinization which began long before the Synod of Diamper became formal at it. The changes prescribed in it were mainly concerned with matters of doctrine. The taksa which was used here until 1962 was first printed in A. D. 1774. It differs considerably from the text of Diamper. The basic text for the printing of the 1774 taksa was presumably one which had been prepared by Bishop Roz. A few more prayers were added to it in 1774. The letters of Bishops Roz show that he was against the procedure and the decision of the Synod of Diamper and that he held another synod in "forma" in 1603, at which certain things ordained before by the synod were changed. No

serious changes were introduced in the text of the Qurbana in the interim period between the death of Bishop Roz and the edition of 1774. During this period, the Malabarians resisted effectively the further latinization of the liturgy. But the Latin bishops who governed the Church in the 19th century introduced several latin elements into the Malabar liturgy.<sup>2</sup>

### Early attempts for restoration

Ever since the Synod of Diamper the Malabarians were seeking for the restoration of their genuine rite. The faithful and the priests of the Vicariate of Ernakulam, Trichur and Changanacherry in the petition submitted to Msgr. Levigne in April 1888 says: "Consequent upon the want of Bishops of our own rite, our ancient customs and rites have, with the flow of time, become marred in their beauty, and it is in the regime of your Lordship that we hope to see them restored to their ancient prestige and glory."<sup>3</sup>

He gave the following reply: "Your ancient Rite will be restored to its former splendour. It will be my earnest endeavour as it is the earnest desire of our Holy Father, the Pope to see your Church raised to the fulness and vigour of life which will pave the way to the full accomplishment of all your wishes." They made another petition to Cardinal Saltoli on March 19, 1899. The Syro-Malabar priests sent a similar petition for the same to the Holy Father in 1908.

### Reasons for the reform.

We may now examine the main reasons why the Holy See decided to restore the Syro-Malabar Qurbana:

2. Dr. Thomas Mannoorampampil, *The Historical Background of the Syro-Malabar Qurbana (Malayalam)* Kottayam 1986, p. 73-74.
3. Id. p. 79.



### 1. The desire of the Holy See.

The Popes and their congregations strongly favour the reform of Eastern liturgies so that the faithful may be brought to a better participation in their liturgy.

### 2. Splendour of the liturgy.

The celebration of the Qurbana is the supreme act of Christ and of the Church which assembles together in His name. It is the core of the spirituality of the faithful. It is the act through which God sanctifies the world in Christ, and man through Christ renders worship to God the Father. According to the teaching of the East Syrian Church, Qurbana proclaims and celebrates through signs and symbols the redemptive history realized in Christ and achieves the divinization of the faithful by means of it. It is the celebration and memorial of the paschal mystery which is the center of the Christian faith. The ancient texts reflect and express the genuine faith of ancient Churches. The ancient Christians translated into their life the faith which they professed through their liturgy. Different liturgies are the different expressions of the same faith. They express the faith which has been handed down from several centuries. Therefore they are to be considered as the source of Christian revelation and the common heritage of the universal Church, as the Second Vatican Council says: "The Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions and the established standards of the Christian life of the Eastern Churches, for in them, distinguished as they are for their venerable antiquity, there remains conspicuous the tradition that has been handed down from the Apostles through the Fathers and that forms part of the divinely revealed and undivided heritage of the universal Church" (OE. 1). "The sacred Council, therefore, not only accords to this

ecclesiastical and spiritual heritage the high regard which is its due and rightful praise, but also unhesitatingly looks on it as the heritage of the universal Church" (OE 5). The Syro-Malabar Rite as restored to its pristine purity is an essential part of the tradition of the universal Church. During centuries it has nurtured the Christian feelings of the faithful. The sense of the traditions of our forefathers has been lost owing to the present state of the Malabar liturgy. When one has lost it, it is very difficult to restore it. Only through a planned reform can one make for the lost sense of the tradition.

### 3. Importance of the liturgical text.

Each liturgy represents the theology and spirituality of the particular church which uses it. As the witness of the traditional faith of a Church it has dogmatic importance. It is the source of the systematic theology. It is through the study of the liturgical texts that different branches of theology should grow. Each liturgy enriches the faith and gives a particular dimension to it. If it is deformed, mutilated or impoverished, it will badly affect the beauty of the Church. Through latinization of the Malabar liturgy, not only the Malabar Church but also the Catholic Church as a whole lost its splendour. Therefore the following teaching of the Council should be our guide for future action: "All members of the Eastern Rite should know and be convinced that they can and should always preserve their legitimate liturgical rite and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement. All these, then, must be observed by the members of the Eastern rites themselves. Besides, they should attain to an ever greater knowledge and a more exact use of them, and, if in their regard they have fallen short owing to contingencies of times and persons,



## The Restoration of the Syro-Malabar Qurbana

they should take steps to return to their ancestral traditions" (OE 6).

### 4. Spirituality of priests

In the first place, priests almost completely lacked that liturgical mind that makes the Qurbana and the canonical hours the center of their spiritual life. Secondly, even if they wished to center their devotion on the liturgy, they could hardly succeed, for their Divine office did not tally with the taksa, the calendars being not in agreement. They were ordained in one rite and celebrated the Qurbana in another rite.

### 5. The attitude of the laity

Among the intellectuals of the Syro-Malabar laity there was a kind of dissatisfaction. The main reason for it was that they could not participate in the liturgy as they wished to. They had no acquaintance with the liturgical life. The remedy was to make the liturgy the fountain of Christian life. If the liturgy were not restored, there would not be any hope of their participation in it.

### 6. The future of the Syro-Malabar Missions

The Church has the right and duty to do mission work. This means that their liturgy is to be used outside Malabar. In the latinized form, it can hardly be used as a means of missionary enterprises. Liturgy should be considered as one of the principal forces of attraction to the Catholic Church. As long as the Syro-Malabar Church remains defective, the demand for outside mission makes so sense.

### The aim of restoration

The aim of the restoration is to have the proper and genuine liturgy by eliminating the foreign elements which crept into it after the sixteenth

century and by reintroducing its genuine elements. Therefore, the propaganda that a foreign liturgy is imposed here under the pretext of restoration is untrue. This liturgy existed here since the earliest centuries.

### Restoration begins

The final decision for the restoration came from Pope Pius XI who, rejecting the approval for the Syriac translation of the Latin Pontifical for the Malabar Church, declared on December 1, 1934 that latinization was not the policy of the Holy See and commanded that a commission be formed for the restoration of the Syriac pontifical. Cardinal Tisserant in his letter dated January 17, 1938 informed the Syro-Malabar Hierarchy of the intention of the Holy See to restore their Qurbana and the canonical hours. In their reply dated December 6, 1938 Archbishop Kanda-thil, Mar Chulaparampil, Mar Vazhappilly and Mar Kalacherry objected to the restoration of the liturgy and requested that the latinized liturgy be continued without any change. They also expressed their fear that the restoration of the liturgy would lead to the Chaldean domination on the Malabar Church. This was a groundless fear. The Holy See has made it clear that the Malabar Church should not be under the Chaldean Patriarchate,<sup>4</sup> although both may have in substance and essential details the same liturgy. It is not uncommon to designate particular churches after the names of the ancient liturgies they use. In that case, some specification is added to their name as Greek, Melkite etc. in order to distinguish them from one another. This specification actually excludes the question of dependence of one Church on another. Therefore, the name "Syro-Malabar" clearly manifests its independence from the Chaldean Church.

4. Thomas Mannooramparampil, *The Anaphora and the Post-Anaphora of the Syro-Malabar Qurbana*, Kottayam 1984, p. 34, footnote n. 121.



Another suggestion which is generally discussed in connection with the restoration is that we must re-introduce the liturgy which St. Thomas instituted here. Does anybody know anything about the so-called liturgy of St. Thomas which is claimed to have existed till the fourth century? We are sure that no one knows anything about such a liturgy. The intention behind such a proposal is, as is confirmed in their statements, that they want to reject the whole liturgy including the Qurbana, the sacraments and sacramentals and create new ones according to their whims and fancies. By doing so the Church loses a rich Apostolic heritage which can be considered as part of the divine tradition. They should also know that there is no autogenous liturgy as there is no autogenous Church. The contention that St. Thomas must have framed an Indian liturgy is the result of a wishful thinking without any kind of historical backing.

Several eminent scholars welcomed the decision of the Holy See to restore the liturgy. For example, Fr. Placid CMI in his letter to Cardinal Tisserant in 1945 stated that only because of their ignorance some object to the restoration, that every liturgical effort which is undertaken in the Malabar Church makes the liturgy look more and more latinized and that direct instruction of the Holy See in this matter seems to be the only remedy to rectify the situation. On December 29, 1952 he submitted to Cardinal Tisserant detailed suggestions for the restoration.

#### **The first Syro-Malabar Liturgical committee**

On August 4, 1953, the Bishops' Conference appointed a special liturgical

committee of five members to study the possibility of the reform of the Qurbana and the divine office. On August 16, 1953 a sub-committee of three was appointed for the reform of the Qurbana alone. Shortening, vernacularization and further latinization of it were the practical aims. It is to be specially mentioned that the suggestions of Fr. Placid for the restoration of the Qurbana in its pristine purity were rejected by the other members of the said committee. At this juncture, Rev. Fr. Raes who was the professor of liturgy at the Oriental Institute in Rome wrote a letter to Cardinal Tisserant, rejecting the proposals of the above mentioned committee and requesting him to accept the suggestions of Fr. Placid.<sup>5</sup> During his visit to Kerala in 1953 Cardinal Tisserant repeatedly reminded the bishops of the pressing need for preparing the Church through catechetical instruction and other communication media for profitably using the restored liturgy.

#### **Roman commission**

A special commission for the restoration of the Syro-Malabar Qurbana, Ritual and the Divine Office was set up in Rome on March 10, 1954, the members of which were Fr. Raes, Fr. Placid and Fr. Korolevsky. On May 6, 1954 Card. Tisserant informed the Syro-Malabar hierarchs and the Internuncio of the appointment of this commission. The replies sent by the bishops and the Internuncio show that they did not welcome the idea of restoration.<sup>6</sup> The commission prepared the draft text of the Qurbana and sent it to them for study and suggestions. The majority of them were not in favour of it and expressed their strong desire to retain the latin elements in the Qur-

5. Dr. Thomas Mannooramparampil, *The Historical Background of the Syro-Malabar Qurbana*, p. 301-302.

6. *Id.* p. 97-100.



bana. On October 18, 1955 the liturgical commission examined the observations sent by the bishops and decided to seek further suggestions from them. Most of the bishops welcomed the draft text in 1956 in the light of the clarifications given by the liturgical commission.

The recommendations of the said commission regarding the restoration of the Qurbana and its accessories, and the suggestions advanced by the Syro-Malabar Bishops in 1955 and 1956 were presented on May 27, 1957 to the plenary session of the Cardinals who were the members of the Oriental congregation. Their suggestions were again presented to Pope Pius XII, who in turn approved the whole matter on June 26, 1957. The letter of the Oriental Congregation to the Syro-Malabar bishops, dated November 16, 1959 says that Pope John XXIII also had approved the text before it was printed. Subsequent to the approval, the Oriental Congregation published the following books:

1. *Taksa d'Quddasa* (Alwaye 1960)
2. *Ordo Celebrationis Quddasa juxta usum Ecclesiae Syro - Malabarensis* (Romae 1959) which gives the rubrics for different forms of celebrating the Qurbana.
3. *Supplementum Mysteriorum sive proprium de Tempore et de sanctis juxta Ritum Ecclesiae Syro-Malabarensis* (Romae 1960) which is a collection of the variables of the Qurbana with the restored calendar.

The decree "*De ritu sacrificii eucharistici instaurato*", dated January 20, 1962 gave more practical norms regarding the celebration of the Qurbana and allowed the new taksa to be used in seminaries, study houses and Novitiate houses of the religious congregations.

#### 1962 Text.

The restored Qurbana with its

partial Malayalam translation was officially introduced into use in the Church on July 3, 1962. A common pastoral which was read out in all Churches on that day extolled the profound spiritual wealth of the liturgy and advised all to accept it in a spirit of filial love and obedience to the Holy See. Thus the forced latinization which was inaugurated at the synod of Diamper came to an end formally with the official introduction of the restored liturgy in 1962, and this can be considered as one of the most important events in the history of the Malabar Church.

#### Differences

1962 edition differed from the original text which was published also in Latin by the Oriental Congregation in 1955. It contained only the anaphora of Addai and Mari, whereas the original taksa contained three anaphoras. The liturgical regulation given in *Ordo* were not fully implemented. For example, the recommendations to abstain from using incense in ordinary celebrations and to give Holy Communion under the species of bread alone are not in conformity with the said *ordo*. The *supplementum mysteriorum* which remained in Latin was not implemented.

The 1962 taksa differed also from that of 1960. For example, "your commandment" and its response were omitted. The proclamation of the deacon before the litany of forgiveness was shortened by eliminating expressions which reflect the mystery nature of the Qurbana. The Diptychs which has been in use in the Qurbana from the early centuries and many huttamas given in 1960 text were also dropped in 1962 text.

On October 27/29, 1963 the Oriental Congregation gave a negative reply to the petition of the Syro-Malabar bishops, dated October 22, 1963 for introducing some abbreviations in the text. But on December 3,



1963 the congregation issued a decree permitting some amendments and abbreviations in the text because of the repeated request from the bishops.

### 1968 Text

A liturgical committee was entrusted with the task of preparing a full and better Malayalam translation of the text. Later it was given the work of seeking the possibility of introducing adaptations suited to modern times and to shorten the text. Meanwhile the letter of Cardinal Fürstenberg to Justice Vithayathil, dated May 2, 1968 showed support to those who objected the restoration and seems to have influenced the formation of the 1968 text. On May 20, 1968 the imprimatur of seven bishops was awarded to the newly prepared Malayalam version of the text. On August 6, 1968 the same text was presented to the Oriental Congregation for its approval. It was immediately approved *ad experimentum*, and the Apostolic Nunciature in Delhi was informed of it by telegramme on August 7, 1968. His Eminence Cardinal Rubin in his speech delivered to the Syro-Malabar hierarchs on August 26, 1980 made it clear that this approval was given by Card. Fürstenberg in his personal capacity and commented on the 1968 text thus: "As regards the text of the 1968 Mass I would like to point out... the Sacred Congregation permitted its use without having had time to submit it to examination, given the urgency of the case and the time of year (mid-summer).

When, however, the experts examined the text, they were far from enthusiastic. Even some of the Bishops, I am so informed, who had requested permission for its use in August 15, 1968, subsequently dissociated themselves from the text, which, in any case, had only been *ad experimentum*.

This has led me to conclude that

the new reform should have its basis the text of the Missal of 1962." The "Final Judgment of the Oriental Congregation" dated 24. 7. 1985 reviews the opposition to the 1962 text and the approval given to the 1968 text thus: "It is no secret that this restored liturgy met with opposition from some of the clergy and hierarchy, and never really was given a fair chance. For a new liturgical reform to take hold a considerable period of time is needed. But within 5 years of the reform's promulgation, the Sacred Congregation was induced, in 1968, during the vacation period of that year when experts were not available, to give hasty approval to a *fait accompli*. This approval, however, was given only *ad experimentum*, to a missal that had already been printed with no previous dialogue, to say nothing of any prior approval. Request for approval was made on August 6, 1968, and granted the following day—obviously without any adequate study of the matter" (N. 10).

This text was considerably different from the approved text of 1962 in structure, prayers, gestures etc. The whole text was in vernacular but in an abbreviated, mutilated and re-latinized form. The genius and integrity of our proper liturgical traditions were simply ignored.

Because of the mounting objections against the 1968 text, the Oriental Congregation in a letter to the Syro-Malabar Bishops' Conference dated May 9, 1969 limited the experiment to a period of two years. On July 23, 1971 the Congregation agreed to grant an extension of the experiment for three more years with the clause "sine praejudicio futurae decisionis Sanctae Sedis". The text of the hymn Mass was approved *ad experimentum* on August 16, 1971. In the face of the intensification of the so-called Indianization, the Oriental Congregation gave the direction that experimentation and studies should be



in accordance with the norms and decrees of the Apostolic See and the guidance of the competent authority. On August 19, 1974 the Oriental Congregation declared the experimentation of the 1968 text as concluded and repropose the 1962 text. Any discussion regarding the adaptation etc. should be on the basis of 1962 text. It also made it clear that the 1968 text was judged unacceptable.

Unauthorized liturgical books for the Holy Qurbana, other sacraments and sacramentals which had been published by certain groups or persons began to be used in several places. This caused open scandal and liturgical uncertainty in the Church. Among them is the mini-Mass which was published on July 3, 1974. Another one is the Indian Mass which was published on March 31, 1974 in Ernakulam. This Indian Mass of Ernakulam is not very different from "the order of the Mass for India" which was published by the Latins especially for the Latins. Dharmaram college, Bangalore composed another text of the Qurbana under the title of "an order of the Mass for the Indian Church." The Oriental Congregation examined this text which is known as the "Indianized Mass" and judged it unacceptable. One of its defects is that there are seen in it expressions taken from the Holy Bible, placed side by side with expressions taken from the sacred books of the Hindus. The authors of these Indian Masses were actually the pioneers of the one Rite Movement in India.

The Bishops' conference held on August 12-14, 1974 took the following decision. "Hereafter the Bishops' conference alone should give approval for liturgical texts subject to the final approval of the Holy See. The individual ordinaries may publish paraliturgical texts, after hearing the dio-

cesan liturgical committee." But Cardinal Parecattil interpreted this decision in the following way so as to continue their use. "The word 'hereafter' clearly indicates that the resolution has no retrospective effect. Moreover, it refers to the official approval to be given to liturgical texts, not to the printing of texts for study or for experimentation."<sup>7</sup> He even saw their use as a practical necessity. For he said in his letter to cardinal Rubin on December 2, 1980 thus: "There are texts, though lacking the approval by the Episcopal Conference and the Holy See, in common use. If they are all peremptorily prohibited with one stroke of the pen, liturgical functions will come to a stand-still as pointed out in the memorandum presented by 13 of us." In this connection it is worth recalling that the Holy See has restored the texts of the sacraments, Canonical hours, Pontificals etc, although some refuse to use them. In spite of the prohibition from the Holy See and the Bishops' conference the unauthorized texts of the sacraments, Pontificals, Mini Mass, Indian Mass, Raza etc. are still in common use. On June 14, 1975 the Congregation for Divine Worship prohibited the use of the so-called Indian Mass and experiments of abusive Indianization. Since the prohibition concerned in itself the Latin-rite, some of the Orientals continue to use the same Indian Mass. On January 3, 1977 the Oriental Congregation in its letter to each member of the Malabar Bishops' conference prohibited the use of new liturgical texts or compositions that lack authorization of the Bishops' conference and the approval of the Holy See, such as the Indian Mass, Indianized Mass and Mini Mass. On June 23, 1978 the Congregation reaffirmed its position in the following words:

7. Letter to Cardinal Philippe on February 7, 1977.



- "the Missal elaborated by the Sacred Congregation for the Oriental Churches (1962) is to remain the normative and basic text, which any ulterior discussion must presuppose;

- "the use in celebration of any text or liturgical composition lacking proper and due authorization on the part of the Bishops' conference *quatis*, as in the case of the so-called 'short Mass' and 'Indian Mass', is to be strictly prohibited; arbitrary innovations or such as are incompatible with sound and genuine tradition are not to be indulged in."

As a result of serious objections raised against the 1968 and 1971 texts of the Qurbana by liturgical scholars, SMBC decided on August 12-14, 1974 to appoint a committee headed by Mar Joseph Pallikaparampil to prepare a new text of the Qurbana, which was published in 1978. Although it was considered to be a compromise text, it was rejected by the Bishops' conference.

Since the prohibition of the unauthorized liturgical books became ineffective, a Syro-Malabar bishop appealed to the Holy Father on June 19, 1980 to intervene personally in such a critical matter. In a letter addressed to the Holy Father he said that some Bishops and priests, including religious under the pretext of renovation and inculturation, have taken too much liberty in matters liturgical, very often neglecting the traditions of our Oriental Apostolic Church and even the teachings and instructions of the Councils and the Holy See. He also pointed out that unauthorized books have been prepared in the vernacular and in some other languages and are used regularly in several places, causing scandal, liturgical uncertainty and harm to faith. Forty Syro-Malabar priests in their joint statement on June 26, 1980 deplored the present state of the liturgy, the lack of unity and

uniformity, the divulgence of unauthorized texts, the drastic changes introduced under the pretext of modernization or pastoral adaptation. They questioned the legitimacy of the use of the so-called Indian Anaphora, Mini-Mass and Indian Mass. Understanding the seriousness of the situation the Oriental Congregation wrote to Cardinal Parecattil on May 22, 1979: "Your Eminence is well aware of the abuses and arbitrary usages which, under the specious pretext of Conciliar reform have lacerated the union of hearts and impoverished Divine Worship, to the grave detriment to the unity and sanctity of the Church." This letter then asks: "The experimental phase, at one time granted and later prorogated, must be brought to an end. Any further prorogation "*ad experimentum*" will certainly be detrimental." It is reported that the congregation issued a special order on August 3, 1983, prohibiting the use of the unauthorized liturgical books especially in one Archdiocese.

### Meeting in Rome

On May 3, 1980 the same Congregation informed the Syro-Malabar bishops that a special meeting of the bishops would be held under the presidency of the Oriental Congregation when they came to Rome for the *ad limina* visit in order to treat exhaustively of the problem of the reform of the liturgy and to adopt a definitive solution. On June 12, 1980 the Congregation informed the bishops that they were desired to be in Rome on August 25, 1980 "for their *ad limina* visit and for the meeting in connexion with the reform of the liturgy".

In its "report on the state of Liturgical reform in the Syro-Malabar Church, dated August 12, 1980, which was sent to all the bishops as a help for the forthcoming meeting in Rome, the Congregation pointed out certain defects of the Indian Mass of Ernakulam and the Indianized Mass of



Dharmaram, which were in themselves unacceptable, and specified the following doctrinal principles for an authentic liturgical reform:

1. The Syro - Malabar Liturgy should be faithful to the East Syrian liturgical tradition especially in the celebration of the Holy Eucharist and to the norms given in N. 5,6 and 12 of the decree for the Oriental Churches (*Orientalium Ecclesiarum*). This means that the Church of the Thomas Christians should not destroy its Apostolic heritage and must restore and preserve its rich liturgy.

2. Changes should be introduced only for the proper and organic growth of it.

3. As there is no autogenous Church, which, always originates from another pre-existing one, so, also there is no autogenous liturgy. It alludes to the unacceptability of the movement to abandon the Apostolic Liturgy of the Church and to create an Indian Rite and an Indian Liturgy.

4. No change should be introduced against or beyond the principles or norms of the Apostolic Letter 'Dominicae Cenae', especially in its para n. 8-12.

On August 28, 1980 addressing the Syro-Malabar hierarchs, who held the special meeting in Rome for liturgy, Pope John Paul II insisted on the following points:

1. The Church should be faithful to its traditions and must preserve its lawful liturgical rites and its established way of life.

2. They should not be altered except by way of an appropriate and organic development.

3. If the Church has improperly fallen away from them, it has to take pains to return to its ancestral ways.

4. The reform should be guided by the fundamental principles which

are set out in the letter "Dominicae Cenae".

In his speeches delivered to the Syro-Malabar bishops on August 26 and 30, 1980 His Eminence Cardinal Wladyslaw Rubin gave the following instructions:

1. The reform should have as its basis the text of the taksa of 1962.

2. The use of any liturgical text which has not been approved or authenticated, either in experimental or definitive fashion, by the Episcopal conference and the Holy See, is not permitted.

3. The dogmatic character of the reform must be regulated according to principles enunciated in the papal documents and especially the "Evangelii nuntiandi" the "Catechesi tradendae", the "Dominicae Cenae" and the "Inaestimabile Donum".

4. The liturgical commission should prepare the taksa by the next Christmas (1980). The commission should conduct its proceedings bearing in mind the texts of 1962 and 1968 and the general principles indicated by the Sacred Oriental Congregation.

5. This text, on completion, is to be presented to the examination of the Syro-Malabar Episcopal conference, which will make the observations it considers necessary. In case, there is difference of opinion a report of majority and a report of minority should be made. The text elaborated by the commission and the observation of the Episcopal conference should be sent to Rome before the Easter Sunday (1981).

6. By means of proper catechesis the clergy and the laity should be prepared to receive the revised text with fervour, with intelligence and with real profit.

Several bishops were unhappy over the content of the speech of the



Cardinal Prefect and therefore on September 13, 1980 they submitted a joint memorandum protesting against it. Cardinal Parecattil's letter on December 2, 1980 to the Oriental Congregation entitled "evaluation of the meeting in Rome" again criticized this meeting and expressed his dislike for the East Syrian liturgy: "Our Church should maintain its Eastern Rite character in so far as it is in conformity with its apostolic identity which is not the same as its Chaldean identity. The former extends far back to the times of St. Thomas, who like all other Apostles, would have used only the local language and symbols for worship, and the latter not farther than the fourth century, when Chaldean colonizers immigrated into our country. Though we did not object to the preservation of the good and relevant elements of the Chaldean liturgy, the majority of us did not subscribe to the idea of preserving the Chaldean liturgy in toto, for the simple reason that it is an alien liturgy super imposed on us Indians by the force of circumstances. To put briefly, the apostolic identity of our Church should take precedence over its Chaldean identity in point of time and importance...a liturgical tradition is not sacrosanct and is not of divine origin. Hence it can be changed by the legitimate ecclesiastical authorities. Moreover, there is the question of the genuineness of the tradition. we have an apostolic tradition which is an Indian tradition. The Chaldean tradition was superimposed on us by the accidents of history as hinted above. So it is an alien tradition. We do not understand why some people, or for that matter the Sacred Congregation itself wants to reimpose it on us. what is our genuine and authentic tradition-Indian or Chaldean? This is the crux of the problem. Art. 6 'Orientalium Ecclesiarum' speaks only about preserving one's own legitimate liturgical rites. In the case of us Indians the

Chaldean rite cannot be termed legitimate..." In his letter to the Holy Father, dated March 5, 1981 also he continues the same trend of thought: "The oriental rites, being imported from the Middle East, do not reflect the cultural vicissitudes of India nor do they fully respond to the tastes and aspirations of the people of modern times". The cardinal Prefect explained the long standing policy of the Holy See in his reply to Cardinal Parecattil's letter dated December 2, 1980: "Your Eminence is yet sufficiently aware of the mind of this sacred Congregation on the subject in question: this mind has been made explicit enough through out these last years and particularly in the course of our meeting in Rome, and it represents the position of the Holy See as the Holy Father saw fit to recall."

#### 1981 Text

The Syro-Malabar Bishops' conference held at Ernakulam on December 4-6, 1980 gave the following guidelines for the preparation of the new text of the Qurbana:

- a. The anaphoral part should be preserved without substantial changes.
- b. Some pre-and post-anaphoral prayers can be indicated as optional.
- c. Alternative prayers and rubrics can be introduced.
- d. At places indicated, room could be provided for spontaneous prayers to suit the occasions.
- e. To introduce any change not envisaged in the above four headings should have the prior approval of the Bishop's conference and the final approval of the Holy See.

The text was prepared by a special liturgical committee according to the guidelines given by the Bishops' conference which approved it at its meeting on June 1-2 1981 on the basis of the majority votes. His Eminence Cardinal Parecattil sent it to Rome for approval with a forwarding letter dated October 3, 1981. After making a detailed study of it through



a special commission of experts the Oriental Congregation refused approval for the text and issued the document "Observations on the order of the Holy mass of the Syro-Malabar Church 1981" (March 1, 1983), which offers clear guidelines for the preparation for the new text which must be submitted to the Holy See for approval before September 15, 1983. This document insists that all its directives should be fully implemented: 'The central liturgical committee can at once take cognizance of the dossier and promptly proceed, in its turn, to the integration with all due precision and completeness, our observations into a definitive text.'

Against the tendency to consider this document as a mere opinion of some experts it warns: "The attached documentation ... is the fruit of accurate and detailed study, completed at the beginning of this year; and it represents the mind and considered judgement of the Sacred Congregation in regard to the order of the Holy Qurbana of the Syro-Malabar Church 1981, submitted for approval to the Holy See by the Syro-Malabar Bishops' conference." The propaganda that public opinion on the text was not sought is without foundation. The Bishops' conference decided on March 30, 1981 to solicit the opinion of the people regarding the draft text which had been submitted to the Bishops' conference. One month's time ending on May 13, 1981 was given to send the suggestions and comments to Mar Kuriakose Kunnacherry. On May 25-26, 1981 the special committee evaluated the comments contained in 7581 letters from priests, nuns and laity: 505 were from priests, 2559 from sisters and 4517 from laity. As the document comments, there is no evidence that the method of opinion-taking was carried out with the rigid scientific controls required.

SMBC which was held on July 19-20, 1983 appointed a special epi-

scopal committee to study this document from different points of view. On August 13, 1983 it decided to prepare its evaluations on the document to be sent to Rome. These who welcomed the document sent their evaluation under the title, "Observations on the directives from the Holy See on the Qurbana text" (August 16, 1983). Those who did not welcome it sent their own evaluation, "A response to the observations of the Sacred Congregation for the Oriental Churches" (no data).

### Preparation of the new Taksa

The SMBC of December 4-5, 1983 decided to ask the Central Liturgical committee to prepare the text of Raza, taking into account the documents and guidelines of the Holy See, the spirit of our liturgy and our pastoral needs. The basis for such a decision was the document of 1983 itself, which, refusing approval for the 1981 text which was the simple form of the Qurbana, states: "The text is based on a Low Mass celebrated by one priest, whereas universal, age-old eastern practice has always been that the approved official text of the liturgy be the solemn form. Other liturgies are lesser services based on the solemn form; the solemn form is not a sung version of the Low Mass. A Liturgy celebrated by one priest with server, with no provision made for the service of the deacon, for the chants etc. provides no adequate basis for planning or evaluating the reform of an Eastern Eucharistic service" (p. 4, No. 3). The same directive was repeated in the document of 1985: "The principle holds and is to be firmly inculcated, that the ideal form of celebration - and, hence, the starting point for any further special consideration - is the solemn form, namely Raza ... The so-called 'Low Mass' is only a lawfull reduction of this, never the other way round; In other words, it can never be the starting point. As such, Low Mass is the typical example of



adaptation" (n. 7). Therefore the SMBC was supposed to submit the Raza text for approval, in which other lesser forms of the celebration are included. It has been repeatedly stated in the 1983 document that explicit rubrics based on the *Ordo Celebrationis* should be restored in the new taksa. It gives under separate headings the prayers and rubrics proper to each form of the Qurbana, namely, the solemn form (n. 13-56), simple form (n. 57-70, 90) and the most solemn form or Raza (n. 71-84) and Pontifical Qurbana (n. 85-89). The instructions given in this document are still valid unless later Roman documents introduced changes in any point.

According to the decision of the SMBC, the Central Liturgical Committee appointed a special sub-committee for the preparation of the Raza text. It started its work on May 11, 1984 after taking the following decisions:

1. that the text of the Raza be prepared simply following the *Ordo Celebrationis* in forma solemnissima.

2. that only after preparing the text strictly following the *ordo*, Roman directions concerning the Qurbana will be incorporated.

3. that as far as is possible the wording of the present Qurbana text should be kept up unless serious theological implications or inaccuracy of any sort is involved.

The draft text prepared by this sub-committee was printed in September 1984. Since there were many mistakes in it, it was again printed in November of the same year. As the following report shows the Central Liturgical Committee of Feb. 6, 1985 did not accept these texts and proposed another text for study: "The sub-committee was then entrusted to study the translated text of the Mass prepared by Fr. Thomas Mannooramparampil and make necessary corrections, it needed. As to the sugges-

tions of the sub-committee the relevant parts of the draft text of Raza prepared in November 1984 may be made use of. "Since it was evident that the CLC could not prepare the text within the limited time, the SMBC appointed a special episcopal committee on March 12-13, 1985 to prepare the same before the end of April 1985, after discussing this matter with the sub-committee for Raza. It might also consult the CLC and any experts, if needed. It met for the first time in the Ernakulam Archbishop's House on April 2-3, 1985 to specify the differences of opinion regarding the Qurbana. It met again at Kottayam on April 16, 1985 to consult the sub-committee for Raza on the issue. A CLC meeting was held on May 24, 1985 to discuss on the different aspects of the preparation of the Qurbana text. In the light of these consultations with the CLC and the sub-committee, it proposed to the SMBC on June 4, 1985, 17 points as additional guidelines for the preparation of a text which is acceptable to all. It was believed that with the approval of these points the bishops reached a complete agreement regarding the formulation of the Qurbana text and thus the crisis in the field of liturgy was peacefully solved. The episcopal committee approved the draft text of the Qurbana on July 30, 1985. It met again on August 9 and 16, 1985 to redraft and reexamine this text on the basis of the "Final Judgement of the S. Congregation for the Oriental Churches concerning the order of the Syro-Malabar Qurbana" which the Congregation issued on July 24, 1985. This document contained mainly certain clarifications which were sought by individuals or groups and especially by a group of bishops in their joint letter entitled, "A response.....". The draft text thus prepared by the episcopal committee was printed in Malayalam and was

sent to all the bishops for study in September 1985. They were requested to send their suggestions on it to Mar Joseph Powathil before October 30, 1985. The episcopal committee which met on November 2, 1985 at Kottayam approved the final text of the Qurbana, into which the suggestions of the bishops had been integrated. As the following report shows the SMBC at its meeting held on November 8, 1985 resolved to forward the text to the Oriental Congregation for approval: "The 'Judgement' has prescribed the 'final' norms for the redaction of the Raza text and consequently, discussion or study of the text is unwarranted. Under these circumstances the question of approving the text that has been given as final did not arise at all. Since collaboration of the members was requested by Rome in the redaction of the Raza as per directives from Rome, the house may record that this text has been prepared by the Episcopal committee accordingly. The Conference therefore passed the following resolution:

'The Syro-Malabar Bishops' Conference at its meeting held on November 8, 1985, saw the text of the Raza prepared by the Bishops' Sub-Committee as per direction of the Congregation for the Oriental Churches dated July 24, 1985 (Prot. N. 955/65) and resolved to forward that text to the Congregation for necessary action.'

'The Conference decided also to request the Holy See to consider favourably the unanimous wish of the Hierarchs of the Missions to allow them to make necessary adaptations on the text of the Raza for their Missions with due approval of the Holy See.' It is evident from this report that the SMBC welcomed further adaptations only in Mission areas outside Kerala.

The Holy See approved it on December 19, 1985 and the decree of approbation was officially handed over

to the Archbishops Mar Antony Padiyara and Mar Joseph Powathil on December 21, 1985. They were also asked to publish the approved text. The decree speaks of its approbation and implementation thus: "... The Congregation studied the text and proposed the definite text. The whole Episcopal Conference collegially accepted it, except for a few things, and again returned it to the Congregation at the end of the year 1985 for definitive approbation.

The same Congregation having considered everything, by the power given to it by the Supreme Pontiff John Paul II, approved the meticulously amended text and ordered it to be published as is given in the attached copy. This text will begin to be in force on the very day when the same Supreme Pontiff, amidst the joy and exultation of all, will use it while he will make the pastoral journey in the Region of Kerala and will solemnly inscribe in the catalogue of the heavenly blessed the lily and rose blossomed from that blessed land.

Nothing against this will have any value."

Pope John Paul II inaugurated it formally by using it for the holy Qurbana which he celebrated on the occasion of the beatification of Blessed Kuriakose Chavara and Blessed Alphonsa Muttathupadathu.

All the Syro-Malabar bishops in Kerala gave orders for the number of copies of the taksa they needed even before the printing began. As the following report shows, the SMBC at its meeting held on June 4, 1986 decided to use the already printed text in all its three forms:

"Two suggestions were put forward:

1. That the Central Liturgical Committee be entrusted with the task of preparing the simple form of the



Qurbana based on the Raza text, in the light of the directives from Rome, and with due consideration for the pastoral needs of the time and people.

2. That the simple form of Qurbana be prepared by eliminating from the Raza text, prayers, hymns etc. proper to the Raza.

Finally the Conference resolved:

1. That the already printed text of the Raza may be used for liturgical celebrations, both in its solemn and simple forms.

2. That the text of the simple form of Qurbana may be printed separately after considering the observations and suggestions of the members in the next meeting of SMBC in December 1986.

The members are therefore, requested to send their observations in the meantime to the chairman of the Episcopal Commission for liturgy before the end of September. The Episcopal Commission for liturgy will give its recommendations to the Bishops' Conference in consultation with the Central Liturgical Committee."

### Reactions

From the time of this meeting of the SMBC there had been a concerted effort on the part of a few against the printed text, against those who worked it out and also against the final decision of the Oriental Congregation. Using some publications they pursued a policy of pressure tactics. This propaganda was made without giving proper information regarding the pertinent official documents from Rome and based on suspicions and hearsay.

The pressure tactics is enhanced by the impression given by some eminent persons that the Oriental Congregation has agreed to change the text if considerable pressure is exercised. The leadership in this propaganda is taken by certain priests who also try to mobilize the laity from different quarters in such a

way as to create the impression that there is a widespread protest against the present restored text. In spite of all these false propaganda and pressure tactics the new text, in all its forms, has been introduced officially in some dioceses. In some other dioceses it is used, though not officially introduced. Here are some of the statements which were made against the approved text:

1. The SMBC did not approve the text of the Qurbana which was sent to Rome.

2. The understanding was that the simple form would be prepared separately.

3. Simple form has not been approved by the Holy See.

4. Rome has assured that the approval could be withdrawn, if there is strong protest against it.

5. The understanding in the SMBC was that the text of the Qurbana would not be implemented in any diocese.

These assertions do not have any basis. The main reason for such reactions seems to be that the new text is not in tune with the 1968 text. These objections are made in favour of perpetuating the 1968 text which has become a matter of personal prestige for a few persons.

### Simple form

The Syro-Malabar Qurbana has three different forms of celebration (most solemn, solemn and simple). The basic text is the most solemn form which contains the other two forms which are only the lawful reductions or lesser services of it. The most solemn form and solemn form in it were marked with asterisks so that the simple form could be easily discerned. The meaning of the asterisks was also given in the general instructions No. 16. This was done in accordance with the directive of the 1985 document No. 42: "The fundamental text of the liturgy to be approved by

Rome is to be the complete liturgy in its full form. In addition, it should be indicated how the liturgy is to be celebrated in its simpler form." The parts proper to the different forms could be individuated on the basis of the *Ordo Celebrationis Quddasé* and the documents from the Holy See in 1983 and 1985. It was this complete and integral text containing the other two forms indicated in it which the SMBC sent for approval and was approved by the Holy See. Hence it is not correct to say that the Holy See has approved only the most solemn form or Raza and not the other forms. If it had not been so, the SMBC would not have decided to use the already printed text in all three forms including the simple form. There cannot be a simple form which is different in spirit, genius and structure from the other two forms. Demand for another simple form different from the already approved one can hardly be understood in the light of the directives of the Holy See, and the decree of approbation of the restored text. But it is such a totally different form, similar to the 1968 one, which is aimed at and expected by those who fight against the approved text of 1986.

Some seem to imagine that if they succeed in creating a simple form according to their whims and fancies, violating all liturgical principles, then they can later demand to change the approved text of the Raza so as to make it agree with that simple form in prayers and rubrics. It is only in this background that one can evaluate the opposition to the text of the Raza.

### The alleged difference

As to the alleged differences between the Malayalam and the English versions the following explanation can be given: The Malayalam version was made as a free translation of the Syriac original for the sake of a better Malayalam rendering. It was also decided that the English translation

from the Syriac original need not affect the linguistic changes in the Malayalam version. Therefore, both texts were translated directly from Syriac according to the style of each language.

A Malayalam copy of the text, which had to be prepared according to the directives from the Holy See together with its English version was to be submitted to the Oriental Congregation. Malayalam version was first prepared by the Episcopal Committee and was subjected to the scrutiny of several linguistic experts. Therefore Malayalam text is not a mere translation of the English version. Besides, the common understanding was that English version was expected to be a help to study the Malayalam version. The Malayalam and English texts were printed as they had been forwarded to Rome, without making any change in them unless for linguistic reasons, for correcting evident mistakes especially in the English version or integrating the changes which the approved text in English suggested.

### Influence!

The propaganda that the Holy See was pressurized by certain influential persons is simply false. There is no need of pressure on the Oriental Congregation to approve a text which has been prepared completely following its own directives. Besides, it is really disgraceful to depict such a noble institution as one which can be easily influenced to do something against its principles. It is not the amount of pressure that counts but basic principles which guide the Holy See, as the forwarding letter to the Final Judgement says: "It is evident that the S. Congregation, in fulfilling its delicate task, and acting within the limits of its official competency, in no way intended, or intends, to depart from the well-established principles that have constantly guided the Holy See in the all important matter of liturgical reform and renewal. It



has always been the Church's ideal that the different rites be preserved in their authenticity and integrity and that they be cherished, observed and honoured with the greatest fidelity. Nor has the Holy See seen fit to accord authorization to reforms of lawful liturgical rites, whether by undue reduction or amplification or by misplaced imitation of other traditions, that are not consonant with the nature and spirit of the rite concerned and not compatible with its appropriate and organic development" (Letter p. 2).

### Against Vatican II

As the third paragraph of the Constitution on the Sacred Liturgy says, only its general principles are applicable to the Roman rite and all other rites as well. All disciplinary norms except those which in the very nature of things affect other rites are applied only to the Roman rite. Being not aware of this fact some quote certain paragraphs, which are applicable to the Roman rite alone, to assert that the restored Qurbana is against the teaching of the Council. The Final Judgement answers them: "The relevant texts of the second Vatican Council are a confirmation and a particularly authoritative declaration of the long-standing position of the Holy See. It should be remembered in this connection that the conciliar constitution on the Sacred Liturgy is only in its most general principles applicable to all liturgical traditions, not in its detailed prescriptions which hold good for the Roman tradition. Appeals made to Vatican II to justify certain changes in Oriental texts and usages are in not a few cases simply renewed attempts of latinization (Letter p. 2)."

### Backward movement

There are those who contend that through the restoration of the Qurbana the Church has been brought back to

the presixteenth century because the restorers have completely neglected Vatican Council's call for updating. Restoration and updating should go hand in hand. The Final Judgement tries to remove this misunderstanding by explaining the true teaching of the Council: "Concerning the issue of Vatican II's call for both restoration and updating (SC 4), the S. Congregation makes the following observations. It is in no way opposed to seeing the Malabar liturgy evolve in accord with the norms of Vatican II (SC 4, OE 6). But all liturgical development operates not in a vacuum, but within concrete historical circumstances, and the historical circumstances of the past development of the Syro-Malabar liturgy are known to all."

Hence, Vatican II also calls for restoration of the authentic tradition where it has been lost (OE 6, 12). It further states that it is for the Holy See to reform and approve liturgical books, and for bishops to regulate the liturgy in accord with these norms (SC 20-22), and nobody is allowed to proceed on his own initiative in this domain... Furthermore, SC 23 orders that there be no liturgical innovations "unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing."

There are many more texts of the Holy See than the select ones relied on by the authors of *A Response* and with regard to the Eastern rites the Council's first call was to restoration of the tradition. To brand such restoration a backward movement is to totally misunderstand the nature of liturgical reform. "In principle nobody objects to adaptation, inculturation, simplification and updating. But there can be difference of views regarding the elements which are to be adapted. The elements which are proposed to be adapted should be

subjected to thorough study. The mind of the Holy See in this matter is clear from the following statement: "Rome in no way opposes the recommendations for legitimate Indianization on which the whole hierarchy can reach agreement. Such recommendations should be carefully prepared and submitted with sufficient explanation" (1985 Document No. 43). Such recommendations which were included in the 1981 draft text have been incorporated into the new *taksa*. For example, kissing the altar can be done either by actually kissing it or touching it with the forehead or by placing the hands first on the altar and then bringing them to the forehead. Exchanging peace to one another can be made by turning face to face with folded hands and inclining the head slightly. G'hantha is said with folded hands.

The restored Qurbana should become the basis for further reform as the Roman document reminds: "The availability of the text of the Qurbana will provide also a solid basis for further reform, which are badly needed and are overdue" (Letter p. 3).

#### Suggestions for the simple form

The Central Liturgical Committee was convoked on the 18th and 19th of November 1986 to discuss the suggestions given by the members of the SMBC for the separate printing of the simple form of the Qurbana. There was much confusion in the minds of many members because of intense pamphleteering from certain quarters against the approved text of the Qurbana and because they could not read important documents like the 'Final Judgement'. They argued that they would express their opinion through voting. These suggestions were taken up one by one and after a brief discussion the members expressed their approval or disapproval of the above mentioned suggestions by personal votes. Liturgy is to

be formulated not according to the majority or minority opinions but according to sound theological and liturgical principles, traditions and proper heritage of the Church.

The points prepared by the CLC were again discussed one by one in the SMBC at its meeting on December 2-3, 1986. The result of their deliberations has been forwarded to Rome.

SMBC at this meeting appointed a committee for studying the language of the new *taksa*. In the light of the discussions in the CLC which suggested the need for such a committee we understand that it is expected to examine the complaints about the alleged linguistic mistakes and so-called confusions in the Malayalam version of the *taksa*.

Although many have simply asserted that there are linguistic mistakes in the text, nobody has until now convincingly pointed out such mistakes. So also experts do not find any real confusion in the text. If the confusion is due to the lack of correct knowledge of the text, one can get over it by seeking correct explanation on the matter. But it seems that some pretend to have confusions in order to find a reason for redrafting the approved text. Many believe that these complaints are raised as an excuse for not using the new *taksa* and also to incite the ordinary people for resisting its introduction. Yet it is good to examine the specific points of complaints in order to correct the text, in case there are mistakes.

It seems that this is not the time to suggest improvements of the language to such an extent as to reprint the *taksa* again for the ordinary use since we have printed ample number of copies of the *taksa* for the use of priests and of the community. We cannot ask our people who have got used to it to buy new books immediately. The attempt for a new version of the text could be interpreted to



be aimed at humiliating the dioceses which have implemented the new taksa.

There could be always differences of opinion on the niceties of any language. Liturgical language has a special style and is different from the language of secular sciences. Linguistic improvements may become necessary in course of time since liturgy is celebrated in a living language. But such a modification will presuppose the use and experience of the text for a considerable period of time. It is surprising and indicative that the accusations against the text is made by those who have not got used to it. Where the text has been properly implemented, the people welcome it whole-heartedly. They could accept it because they got sufficient catechetical instruction in advance. There may be confusions in areas where genuine catechesis in this matter was not imparted. It is a sad fact that the priests of several dioceses have not been given a chance to use the new taksa which enjoys the approval of the Holy See. The laity of these dioceses are denied an occasion even to observe how the Qurbana is celebrated according to the new taksa. The main source of information for them has been the leaflets and press reports which make all kinds of false propaganda against it. Naturally the opinion thus created cannot be objective. The best means to reach a practical solution is to implement the new text in all dioceses soon and give proper liturgical catechesis to the clergy and laity. After some time of liturgical experience they will be better qualified to make positive suggestions.

If the improvement of the language had been a must, it could have been made before the text was printed. The text which had been prepared and printed by the episcopal committee was sent to all bishops in September 1985. They were requested to send their suggestions to Mar

Joseph Powathil before October 30, 1985. It is noteworthy that no body made any complaint about the linguistic mistakes or suggested any improvement of the language of the text at that time.

**Sources.** The Roman documents have given sufficient indication as to the sources on which the new text should be based. While referring to the draft text of 1981 the 1983 document says: "The presentation of the text takes little account of the Syriac taksa d' Qudase (1960) or of the approved Latin text (1955) which remains the official text and rubrics approved by Pope Pius XII" (p. 4):

"Rubrics are obscure or non-existent in spite of the 1955 *Ordo Celebrationis*. Let explicit rubrics based on this document be restored (No. 5, p. 4).

The 1985 document also speaks of the rubrics: "The ritual gestures and bodily postures of the celebrant are to be executed always in accordance with the relevant rubrics of the 1962 text. Such matters are not to be left to the whims of the individual celebrants." (no. 38).

Besides the text of 1955, 60, 62 and the *Ordo*, Razacraza (the Raza of the non-restored Qurbana), former editions of non-restored Qurbana, the Chaldean and Nestorian taksas were also made use of as references for the formulation of the new taksa.

### Some Special Characteristics.

We may now examine some special notes of the new taksa.

1. The structure of the Qurbana presupposes that it is celebrated facing the altar.

2. Prayers are fully faithful to the Syriac original.

3. The clear instructions which are given in the text on the structure of the Church, its Eastern Orientation, the use of Bethgazza, liturgical vestments etc. have ended the uncertainty

in these matters. The use of the Latin vestments and of shawl over kottina is prohibited in the Malabar Church.

4. More cultural adaptations are introduced in gestures, like kissing the altar, exchange of peace, recitation of G'hantha with folded hands and request for prayer with extended hands etc.

5. Bema system has been introduced. Liturgy of the Word is conducted on the bema.

6. Sign of the cross is made from right to left. 1983 document says that there should not be sign of the cross at the beginning of the Qurbana. It is a latinization at this point. According to the 1985 document No. 19, "it may be tolerated *ad libitum* at the beginning of the liturgy, where it is in general use. But it is not to be included in the approved text of the Qurbana and in areas where it is not in general use, it is not to be introduced."

7. General Instruction in the Introduction may permit the intention of the liturgy to be announced at the beginning. But it cannot be included in the rubrics of the text. Intentions should be announced by deacon. Only in the absence of a deacon the celebrant may do so. Such intentions should never finalize a particular celebration. What is criticized in the 1983 document is the custom of turning this announcement of intention into a monologue, a sort of mini-homily or worse, into an informal chat.

8. "your commandment" and its response" the commandment of Christ" should be used in Raza. It is adapted in translation to the Malayalam style. The alternative hymn brings out the full meaning of the Syriac original.

9. Marmitha is to be recited with Qanona at the beginning and "glory be..." at the end.

10. Spontaneous prayers are prohibited in the Qurbana.

11. 'Our Father' is recited with the traditional Qanona. The traditional solemn form with "glory be to...as it was in the beginning..." is to be retained even on ordinary days, in every liturgy.

12. Oblations may be prepared just before they are taken to the altar, or during the Karozutha II or before the commencement of the Qurbana.

13. The chalice is prepared in the bethgazza at the south side of the sanctuary where water and wine are kept. The bread is prepared in the bethgazza on the north side. They should not be prepared on the altar under any circumstance. At liturgies celebrated in Churches of other rites the gifts may be prepared on credences suitably located. To prepare the gifts on the altar is to destroy the traditional rite of the transfer and the deposition of the gifts, and to lose the accompanying symbolism, that dates back from the time of the earliest Syrian Fathers.

14. Syro-Malabar liturgy does not permit the offertory procession of the faithful. According to the Eastern liturgical tradition gifts are transferred to the altar by the deacons, in some places, with the help of the presbyters, but never by the laity.

15. The text of the Syro-Malabar Qurbana presupposes that preparation, transfer and deposition of the gifts be done by deacons and concelebrants while the principal celebrant remains on the bema until he enters the sanctuary at the rite of great entrance. In Raza the archdeacon performs these rites. When the Qurbana is celebrated by one priest alone, special rubrics for these rites, as given in 1983 document p. 14, No. 2, are to be followed.

16. The practice of tapping the base of the chalice with the paten may be dispensed with in the rite of the deposition of the gifts.

17. The karozutha may not be replaced by other formulae. But other



petitions for special occasions, formulated in the karo-zutha style, may be added following the initial fixed petitions which express the permanent and general petitions of the whole Church. "Save us all" which is the last prayer of the first karo-zutha and the second karo-zutha must be retained. The traditional response to the first karo-zutha "Lord, have mercy on us" has been restored.

18. Although the rite of dismissal is optional, it is to be retained in the rubrics because of its theological importance.

19. Position of the creed is after the deposition of the gifts on the altar and just before the rite of entrance to it. Nicene creed is to be recited daily at every eucharistic liturgy.

20. A very serious problem arose owing to the rearrangement of the original text of the anaphora of Addai and Mari in 1962. Therefore its original structure has been now restored with the addition of a prayer from the anaphora of Nestorius as an introduction to the Institution Narrative. Since the prayers preceeding and following the Institution Narrative are in the second person, it is also changed into the second person, addressing God the Father. There is no elevation of the host at this point. The celebrant makes profound bow only once, and that is after the recitation of the Institution Narratives over the cup and paten.

21. The first three kussape in the anaphora are made optional. The amendments and abbreviations which the Oriental Congregation in its Decree of December 3, 1963 allowed are still valid in the new taksa.

22. The rite of distributing communion under both species separately with the help of deacons, and the formula of giving communion to deacons and priests have been restored. The formula of giving communion in both species together has been changed into "the body and blood of our Lord Jesus Christ be unto the remission of sins and life

everlasting". The following instructions which were added in the approved text as footnotes offer the right perspectives in the eucharistic practice.

1. "The Oriental liturgies always insist on communion under both species."

2. "Particles are preserved only for communion for the sick or in case of emergency. Remaining particles are to be consumed. Communion at Mass is always distributed from the gifts consecrated at the same liturgy."

23. 1983 document prescribes that diptychs is to be read on Sundays and feast days. "For all patriarchs..." which is considered to be the concluding prayer of diptychs and was omitted in 1968 text has been now restored.

24. The formula of blessing "Peace to you" and its response "And to you also", the proclamation of the deacon "Let us pray, Peace to us" as given in 1968 text were not faithful to the original. The 1986 text has corrected them to make them faithful to the original.

25. Prescribed silent prayers are to be said according to the given rubrics. But the text does not permit silent pauses during a given prayer, the reason for which is stated in the 1985 document thus: "The liturgy is already prayer—one does not stop the liturgy in order to pray. All prayer, including liturgical prayer, is personal, but the liturgy is not a framework for our private prayers; it is the common prayer of the Church. Furthermore, for Hindus and Muslims, as in the patristic and monastic tradition of Christian prayer, there is no opposition whatever between recital and contemplation. Indeed, the Latin word '*meditare*' in Latin monastic writings meant precisely the slow and reflective ruminating on a text of scripture that was recited. The good celebrant will know how to pace his liturgical words and actions and prayers so that it is a prayerful, meditative, unhurried experience of true prayer for the devout participants." (No. 24)

26. The prayer of deposition of the gifts on the altar "May Christ who was sacrificed ... accept this sacrifice..." is restored in its original meaning. The accusation that prayer addressing Christ is a heresy is the fruit of insufficient information. Such prayers which seem to have originated under the influence of the passages of the Epistle to the Hebrews made their first appearance in the first centuries and antedates Nestorianism. It is baseless to think that prayers which are approved by the highest authority of the Church are tinged with heresy.

To sum up, Syro-Malabar Church is profoundly grateful to the Holy See for having restored the Holy Qurbana which is faithful to the original and is well adapted to the needs of the present time. Since 1934, the Holy See has been following a consistent policy with regard to the restoration of the liturgy in spite of objections from several quarters. It is the special Episcopal Committee appointed by the SMBC which, after due consultations with the sub-committee for Raza and the CLC, prepared it with the help of experts who made use of all available texts of the Qurbana as its source. Where it has been implemented with sufficient liturgical training, the clergy and the faithful have wholeheartedly accepted it.

Restoration of the liturgy is only a part of the attempt to restore the individuality and spirituality of the Apostolic Church of St. Thomas and to bring about genuine renewal on a sound basis as the 1985 document says: "The final aim is to offer the people of God clergy and faithful, of the Syro-Malabar rite a liturgy, substantial in content, truly representative of the ecclesial tradition, and complete in all its parts; indeed, with a spirituality drawing its inspiration from the Bible and the liturgy. Without such a spirituality, founded

on a life filled with Eucharist and other sacraments, there cannot be renewal in depth (Letter p. 3)."

The Holy See aims at the restoration of the Syro-Malabar liturgy in its entirety, for which the restoration of the Qurbana is only the primary and fundamental step. As it is clearly stated in the 'Final Judgement' it is not the end of our common task. There are many outstanding items on the Malabar hierarchy's liturgical agenda: the translation and introduction of the propers for the Eucharist, for which the initial preparatory work was done in the *Supplementum*...; restoration of the Lectionary cycle to its integrity; restoration of the Liturgy of the Hours as parish daily prayer, and, of course, in all religious houses too where the daily office should be celebrated by rule, and in seminaries; restoration of the Liturgical Year; renewal of the liturgical disposition of the church building etc.

The liturgical crisis has blocked the growth of the Church in different fields of her life. The false propaganda against some members of the hierarchy and other eminent personalities and the refusal of some to use the approved text of 1986 have caused scandal and division in the Church.

The root cause of the liturgical crisis in the Church is the lack of the oriental formation and ecclesial sense among our clergy and the faithful. Our Church has her own liturgy, history, and spirituality. Her members should learn them in order to respect and live them. A catechism book common to all rites cannot naturally impart a proper ecclesial formation. The Church needs her own proper catechism books which exclusively deal with her liturgy, history, theology, spirituality etc.

The most important means to promote liturgical and ecclesial formation is to attend to the priestly



formation. Unfortunately vast majority of our priests have got Latin seminary training and their knowledge about the rich heritage of their own Church is almost equal to nil. Some even cherish great aversion to whatever is specifically oriental and Syro-Malabar. For them anything oriental is sub-standard. It is therefore an urgent need that the Church should give her priests a formation according to her own genius and spirituality.

As liturgical formation is the sound basis of a genuine ecclesial vision, liturgy in its theological, spiritual and pastoral aspects should be taught in seminaries. Besides, professors who teach other theological subjects should handle them also in a liturgical perspective so as to elucidate the relation between their subjects and liturgy. Since liturgical training is the integral part of the spiritual formation of the seminarians, special attention should be given to inculcate in them a deep appreciation and love for the wealth of their liturgical heritage through the meaningful participation in liturgical celebration and proper instruction on liturgical regulations. As a result, the students should learn that liturgy is not the expression of an individual piety based on some spiritual insights which are gleaned from here and there, but the true faith-experience of an

individual Church. Such a training is not very easy in an interritual seminary unless special care is taken in this regard.

As there is a lack of awareness and understanding from many quarters regarding the legitimacy and relevance of the process of restoration of our liturgical traditions, a faithful interpretation of the Council decrees, papal documents, and regulations of the Holy See in this regard is felt to be an urgent necessity. Our challenge is to give an awareness to the members of our Church that faithfulness to the universal Church is through the faithful living up of the liturgical and spiritual traditions of their own Church. Hence, our task is to bring out the richness of our patrimony through deep and serious studies. The seminary at Vadavathoor, Kottayam, which is meant for the oriental studies and formation of the clergy according to authentic eastern liturgical traditions does a wonderful service in this field.

In order to activate the ongoing liturgical and ecclesial renewal of the Church the implementation of the restored Qurbana everywhere is important. Any change in it or delay in its implementation will be detrimental to the restoration, renewal and growth of the Church.

Dr. Thomas Mannooramparampil

## Some of the Characteristics of the Anaphora of the Apostles Mar Addai and Mar Mari

For many years now the East Syrian (Chaldean) liturgy and especially the anaphora of Addai and Mari has been a specially interesting subject of study mainly for two reasons: primarily on account of the unique characteristic of its Judeo-Christian origin and Semitic background; secondly because East Syrian liturgy has developed without being much influenced by other theological trends. So it bears characteristic marks which attract the attention of modern theological thinking. This is especially true of the anaphora of the Apostles Addai and Mari which is the best representative of the East Syrian liturgy and eucharistic theology. This anaphora is used by the Chaldeans and Nestorians and this is, at present, the only anaphora used in the Syro-Malabar liturgy. Let us see some of its salient characteristics.

### Semitic Background

East Syrian liturgy occupies a position of great importance and interest, mainly because it grew up in a milieu, different for the most part, from the rest of Christendom. The Persian Church and its liturgy had its roots and development, in a Semitic background, outside the Roman

Empire and hence they were least influenced by Roman and Greek cultures.<sup>1</sup> Being situated in a geographical, political, linguistic and theological isolation, East Syrians could develop an original and independent liturgy and liturgical theology. As E. C. Ratcliff puts it:

They belonged to a category of their own; they had a genius of their own; ...there seemed ground for entertaining the hope that they might bear important testimony to, and cast valuable light upon, what was held to be the primitive catholic tradition.<sup>2</sup>

By all this we do not intend to rule out all influences of West Syrian or any other traditions on East Syrian liturgy, but only to show that this liturgy has the merit of being the one least influenced by other theological thought patterns.<sup>3</sup> East Syrian liturgy contains many characteristic traits of most ancient and Jewish elements, because this liturgy was the rite of the Christians who were converts from the Jewish community.<sup>4</sup> So it is only natural that some of the Jewish traditional concepts and practices found their way into the Christian liturgy too.

1. F. C. BURKITT, *Early Eastern Christianity* (St. Margaret lectures) London 1904, pp. 4-5; J. A. JUNGSMANN, *The Mass of the Roman Rite* (English translation by F. A. Brunner) New York 1959, p. 29; J. H. SRAWLEY, *The Early History of the Liturgy*, Cambridge 1947, p. 119.
2. E. C. RATCLIFF, "The Original form of the Anaphora of Addai and Mari, a suggestion" (*Journal of Theological Studies*) 30 (1929) p. 23.
3. W. F. MACOMBER, "A History of Chaldean Mass" *Worship* 51 (1977) p. 107.
4. A. A. BAUMSTARK, *Die Messe im Morgenland*, München 1921, p. 48-52.



Many of the prayers and phrases in this anaphora are taken from Jewish texts with renewed meaning without much change in their structural pattern and expressions. A structural comparison makes clear that the Jewish prayers of benedictions recited during the context of meal and Synagogue service contributed much of their material for the formation of this anaphora. In its form and content this early eucharistic prayer is the continuation of berākāh—the Jewish benediction—only that it is filled with the new meaning of redemption in Christ.<sup>5</sup> There are many authors who acknowledge the Semitic characteristic traits in this anaphora.<sup>6</sup> The three prayer groups, of which this anaphora is composed, is considered to be a special characteristic mark of its Semitic origin.<sup>7</sup> The recurrence of synonymous terms like, adore, confess, praise, sanctify etc. is also another Semitic trait. Thus, in its structure and phraseology, this anaphora is a true reflection of Jewish prayers.

Though Christian liturgy cannot be simply reduced to a mere remodelling of Jewish liturgy, or the eucharistic prayers as the re-adjustment of one or the other Jewish prayers, it cannot be denied that Christian liturgy has borrowed many of its rites,

symbols and formularies from Jewish liturgy, so much so that the Christian liturgy is not something entirely newly invented, but shaped out of the forms inherited from Judaism. What is new in Christian liturgy is that it reflects the Christocentrism or the assurance of the community of God's fulfilment of the promises in Christ.

### Origin and the Title of the Anaphora: The Primitive Characteristics

The primitive characteristic and original simplicity of this anaphora is generally admitted by many authors.<sup>9</sup> B. Botte says that this anaphora is a very important document of early eucharistic prayer which can shed much light on the history of the Eucharist, and that it is as ancient as the Apostolic Tradition of Hippolytus, but not at all influenced by it.<sup>10</sup>

### The Title of the Anaphora

From the title of this anaphora—'anaphora of the Apostles Addai and Mari'—can we conclude that it was formulated by them? If it was written by later authors, should it be considered as an apocryphal work? The various liturgical prayers are often believed to be the creation of the Apostles or of apostolic fathers.

5. K. GAMBER, "Anklänge an das Eucharistiegebet bei Paulus und das Jüdische Kiddusch" *Ostkirchliche Studien* 9 (1960) p. 263.
6. B. BOTTE, "Problèmes de l'Anaphore syrienne des Apôtres Addai et Mari" *L'Orient Syrien* 10 (1965) p. 89; L. BOUYER, *Eucharist, Theology and Spirituality of the Eucharistic prayer* (Eng. translation by C. U. Quinn) Notre Dame 1968, p. 155-157; G. DIX, *The Shape of the Liturgy*, London 1945, pp. 136-87; R. J. GALVIN, "Addai and Mari Revisited: the state of question" *Ephemerides Liturgicae* 87 (1973) pp. 384-85. A. VERHEUL, "La Prière eucharistique de Addai et Mari" *Les Questions Liturgiques* 61 (1980) p. 27.
7. L. BOUYER, *Eucharist*, p. 147.
9. Recently there have been various articles in different languages, dealing directly or indirectly with the anaphora of Addai and Mari. All of them admit that this anaphora is an ancient document of eucharistic prayer. See also above reference no. 6.
10. B. BOTTE, "Problèmes de l'Anaphore...", pp. 89-106.

But 'The anaphora of St. James' or 'The anaphora of St. Mark' does not necessarily mean one written by them, but one used from the beginning, by the Church founded by these apostles, and so remotely coming from them.<sup>11</sup>

Though the liturgical prayers, bearing the name of the apostles, were not composed by them, they can be considered as the legitimate development of their unwritten traditions. Thus the Christian community has always the consciousness that, in the liturgical celebrations they are following a venerable tradition coming from the apostles.<sup>12</sup> It is in this sense that the 'Didache' is called 'The teaching of the Apostles' or the anaphora of Hippolytus is called 'The Apostolic Tradition'. So too the title 'Anaphora of the Apostles Addai and Mari' expresses the belief of the community that this prayer in its original form comes from these apostles.

F. E. Brightman calls this anaphora 'Qūddāsa of the Apostles' and considers it to be composed by Addai and Mari.<sup>13</sup> J. M. Hanssens takes it for granted that Addai and Mari composed

this anaphora and dedicated it to the Apostles.<sup>14</sup> Similarly E. Renaudot considers this liturgy to be composed by them.<sup>15</sup> This identification of the term "the Apostles" and "Addai and Mari" is probably a later development. In its original form it might have been composed by them.

### Original Form of the Anaphora

Almost all the liturgiologists who studied this anaphora have tried to reconstruct it in their attempt to find out the original form of it. E. C. Ratcliff, who first of all reconstructed the anaphora, excluded Sanctus, intercessory prayers and Epiclesis as later additions, and he considered the Institution narrative as not part of the original text.<sup>16</sup> B. Botte, on the other hand, considered the Epiclesis and Institution narrative together with the Anamnesis as original.<sup>17</sup> But his argument to prove the presence of Institution narrative was shaken by the publication of the earliest known text of the anaphora.<sup>18</sup>

In their search for the original form of the anaphora, some of the elements were excised as not original

11. S.A.A. SALAVILLE, *An Introduction to the study of Eastern Liturgies*, London 1938, pp. 58-59.
12. A. BAUMSTARK, *Liturgie Comparée*, Chevetogne 1940, p. 9; J. M. NEALE, *History of the holy*, p. 319.
13. F. E. BRIGHTMAN, *Liturgies Eastern and Western*, vol. I *Eastern Liturgies*, Oxford 1896, pp. 252-274.
14. J. M. HANSSENS, *Institutiones Liturgicae de Ritibus Orientalibus*, vol. III, Romae 1932, p. 629.
15. E. RENAUDOT, *Liturgiam Orientalium Collectio*, vol. 11, Frankfurt 1847, pp. 578-581.
16. E. C. RATCLIFF, "Original form..." pp. 23-29.
17. B. BOTTE, "L'Epiclesse dans les liturgies syriennes orientales" *Sacris Erudiri* 6(1954) pp. 48-72.
18. His argument was based on the phrase in the anamnestic prayer 'in thy name': B. BOTTE, "L'Anaphore Chaldéenne", pp. 273-74, which does not appear in the text published by W MCOMBER, "The oldest known text of the anaphora of the Apostles Addai and Mari" *OCP* 32 (1966) p. 367.



to the text and new elements were added, as probably part of the original text. But all their arguments lead us only to probabilities and none of the reconstructions so far made seems to be conclusive enough. As B.D. Spinks says "attempts to reconstruct a single 'original text' are misleading."<sup>19</sup> Before trying to reconstruct the text, we must bear in mind that these eucharistic prayers originally existed only in oral tradition. It was only later that they received a fixed form and were written down.

### Structural Characteristics

This anaphora, bearing special characteristics which differentiate it from many other anaphoras, cannot be considered as a prototype of other eucharistic prayers. A structural characteristic which differentiates this anaphora from all other Eastern anaphoras is the position of intercessory prayer before the Epiclesis and Anamnesis. In order to be faithful to this structural order, in the present text of Raza, the anamnetic prayer has been transferred to its original place. This original structural pattern of the anaphora is a proof of it being least influenced by other liturgies in its structure and content.

### The Anaphora Originally Addressed to the Son

This anaphora is considered as originally addressed to the Son.<sup>20</sup> In its present form, the first part –

introduction to Sanctus – is addressed to the Trinity; the prayer after the Institution narrative is addressed to the Son and the intercessory and anamnetic part directed partially to the Father and to the Son.<sup>21</sup> There are other anaphoras, like that of Addai and Mari, which are addressed to the Son. The whole post-Sanctus part of the anaphora of St. Peter and the Egyptian liturgy of St. Gregory are addressed to the Son.<sup>22</sup>

The Christocentrism of this anaphora may be due to its Judeo-Christian background. For the Jewish Christians the stress of faith was on accepting Christ as the Messiah, Son of God and Saviour. So their prayer might have been originally addressed to Christ as a proof of their faith in Christ's divinity. We see that in the early Church, the one condition for the reception of baptism and admittance into the Christian community was to admit Christ as their Saviour (Acts 2:38; 8:12-16; 10:48; 19:5). As many scholars date this anaphora to the early third century or even before it, the Christocentrism of this anaphora may not be a result of the Christological controversies of the fourth century. It is not an exceptional peculiarity but a proof of its antiquity.

### Tripartite Structure of the Anaphora

Though most of the oriental anaphoras begin with the kiss of peace and the introductory dialogue, this anaphora begins with a prayer which

19. B. D. SPINKS, *Addai and Mari – the Anaphora of the Apostles: A text for students*, Bramcote Notts 1980, p. 12.
20. E. C. RATCLIFF, "Original form..", 30-32; L. BOUYER, *Eucharist*, p. 157; G. DIX, *Shape*, p. 180; W. MACOMBER, "Maronite and Chaldean", pp. 67-69.
21. See pages 44 to 50 of the English version of the present Raza text.
22. I. E. RAIMANI, *Les Liturgies orientales et occidentales étudiées séparément et comparées entre elles*, Beyrouth 1929, p. 322; E. RENAUDOT, *Liturgiam Orientalium Collectio*, vol. 1, Frankfurt 1847, pp. 85-115.

serves as an introduction to the eucharistic prayer proper. Including this, it has four prayer groups or 'Gehanta' each one ending with a qanona.

In spite of the basic and original division of the anaphora into two parts or the present division into four groups, we can distinguish a tripartite structure in it. The first part of the anaphora till the Sanctus is a praise of God. The second part is a thanksgiving for the redemption in Christ and it is followed by the commemoration and celebration of the new Pasch. Thirdly, there is a supplication for final fulfilment. This threefold structure is visible also in the Jewish benedictions as well as in the prayers of the Passover celebration.<sup>23</sup> This threefold structure of praise, thanksgiving and supplication have been recast within the outline of salvation history and the anaphora has been remodelled in a trinitarian structure.

The first part of this anaphora includes prayers principally directed to the Father and consists mainly of the glorification of God. The second section is a thanksgiving prayer to Christ and it includes the commemoration and celebration of the Paschal Mystery of Christ. It leads to a confession of the presence and work of the Spirit in the Church and in the Eucharist. In the second part, the trinitarian aspect may not be clearly distinguishable, because of the fluctuation of addressees from the Father to the Son.

If we consider the tripartite structure of this eucharistic prayer in time sequence, we can notice past, present and future aspect in the celebration. The first part of the anaphora is centred mainly on the abun-

dant graces of God manifested in creation and redemption. The second part is the celebration and actualization of the Paschal Mystery. The third part is orientated towards the future. Thus we have the following general structure:

Praise	Thanksgiving	Supplication
Father	Son	Spirit
Past	Present	Future

Celebrating the Eucharist, the Church prays to the Father, praising Him for the redemption in Christ and expecting the eschatological fulfilment. Probably it was to stress the eschatological aspect that Epiclesis was placed at the end of the prayer. The place of intercession at the centre, before the Anamnesis and Epiclesis, may be an influence of the structure of Jewish Tefillah. Thus the anaphora of Addai and Mari has some characteristic traits which differentiate it from other anaphoras.

### The Aspect of Praise and Thanksgiving

One of the salient characteristics of East Syrian liturgy is its emphasis on the aspect of praise and thanksgiving. The anaphora of Addai and Mari begins with a prayer of thanksgiving:

We give you thanks, O my Lord,  
for the abundant riches of your  
mercies towards us,  
and concludes with the prayer:

...we will give you thanks and  
praise you without ceasing. As this  
opening and concluding prayers make  
clear, the whole anaphora is an act  
of thanksgiving for the merciful deeds  
of God, manifested through the  
redemption, in which we are made  
participants through the celebration  
of the Eucharist:

23. HANGGI & I. PAHL, *Præx Eucharistica*, Fribourg 1968, pp. 26-28.



...for you have made us worthy to celebrate the holy mysteries of the body and blood.

Here we acknowledge the Eucharist as the greatest gift and embodiment of all God's merciful deeds to mankind. The greatest gift implored of God is the help that we may properly "celebrate your gift towards us."

### Worthy of Praise and Thanksgiving

The prayer of introduction to Sanctus begins with a glorification of God:

Worthy of praise from every mouth and confession from every tongue.

Like many of the prayers in the Old Testament, New Testament and Jewish benedictions, here too the prayer begins with a call to blessing. Here God is acknowledged to be 'worthy of praise' from all creation. The sole justification for praising God is that God is praiseworthy, as the Psalmist exhorts: "O give thanks to the Lord for he is good" (Ps. 118:1). Very similar expression as "worthy of praise and thanksgiving" is found in the heavenly liturgy described in the book of Revelation (4:11; 5:12).

In the thanksgiving prayer we see that the grace requested from the Lord as a result of participating in the Eucharist is the help to sing the praise of God for ever. The whole eucharistic celebration is aimed at making our life a constant hymn of praise to God, as the Psalmist says: "I will bless the Lord at all times; his praise shall continually be in my mouth" (Ps. 34:1).

### The Vertical Dimension of the Liturgy

The post-Sanctus prayer:

'And with these heavenly hosts we give you thanks, O Lord' joins the glorification of God in heaven and on earth. It emphasises the vertical dimension of Christian worship – the worship of an earthly community as a reflection and anticipation of the heavenly worship of God. This idea of Christian worship as a participation in the celestial liturgy was in accordance with the early Christian understanding.<sup>24</sup>

This idea of the congregation on earth joining the angelic hosts in heaven in praising God is to be found throughout the East Syrian liturgy. In the anaphora, after mentioning that angels in heaven constantly 'glorify the Name of God', the priest prays to "mingle the voices of our feebleness with the hallowing of the seraphim and of archangels".<sup>25</sup> It is in this sense of earthly worship being united to the heavenly that we should understand the prayer "With these heavenly hosts we give you thanks". Besides, there are several references to the heavenly worship and in order to understand and evaluate the real spirit of the prayer it should be seen in this vertical line of its relationship.

### The Post-Sanctus Prayer

In almost all the anaphoras, the post-Sanctus part remembers the economy of salvation in detail. Generally it includes a thanksgiving for the advent of Christ, for his incarnation, passion, death, resurrection and ascension. All that Christ

24. J. DANIELOU, *Les Anges et leur mission d'après les Pères de l'Eglise*, Chevetogne 1951, p. 85; M. H. SHEPHERD, *The Paschal Liturgy and the Apocalypse*, London 1960, p. 88.

25. Refer p. 46 of the English version of the Raza text.

has done to procure our salvation is remembered in thanksgiving. As the liberation from Egypt and the covenant were remembered in the Passover, the institution of the Eucharist at the Last Supper, inauguration of the new covenant, is remembered in the eucharistic celebration. It is the absence of an enumeration of the historical events of redemption that probably caused the absence of the institution narrative in the original texts of this anaphora. The post-Sanctus prayer in this anaphora, was originally a thanksgiving prayer for the effects of redemption, especially immortality and forgiveness of sins, without enumerating the historical events of salvation history. In the present text, this prayer has been transferred to succeed the institution narrative. A prayer in accordance with the post-Sanctus prayer in the other East Syrian anaphoras has been introduced, in the present text, to introduce the institution narrative.

### Thanksgiving for Redemption

Thanksgiving is the response of the redeemed to the Redeemer. In response to the manifold merciful deeds of God, man praises God. It is an acknowledgment of the wonderful works of God.

The Jewish prayer 'Tefillah' included petitions for life, the grace of knowledge, forgiveness and redemption. All these petitions are fulfilled through the redemption in Christ and we thank God for such manifold gifts: "because you have effected in us a great grace which cannot be repaid."

The effects of redemption described in the anaphora are very similar to those enumerated in the epistles of St. Paul. The epistle to Ephesians

begins with a blessing of God for the spiritual blessing offered to us in Christ (1:3). It also makes mention of the "redemption through his blood" and "forgiveness of our trespasses according to the riches of his grace" (Ep. 1:7). The terms used in the anaphora are similar: "...you have effected in us a great grace...remitted our debts and justified our sinfulness." The phrase "having the eyes of your hearts enlightened" (Ep. 1:8) is echoed in the phrase "enlightened our understanding." The epistle to Colossians too, mentions our deliverance from the dominion of darkness, redemption and forgiveness of sins in Christ (Col. 1:13). As this prayer makes clear, the anaphora is an acknowledgment of our gratitude for the redemption achieved in Christ.

### Thanksgiving for the Economy of Christ

"And for all this great and admirable dispensation towards us we will thank and glorify you". Here the object of thanksgiving is the whole dispensation or redemption. In the Passover celebration, before drinking from the second cup, the participants are asked to praise and thank God "for all the wonderful deeds of God".<sup>26</sup>

The eucharistic celebration is the commemoration and celebration of all the salvific events. We make memorial of the whole economy of salvation and give thanks to God for them. The Syriac word 'mdabrānuthā' is equivalent to the Greek word 'oikonomia'.<sup>27</sup> The 'economy of salvation' means not only the death and resurrection but the whole incarnate life of Christ. It includes all the salvific events from the moment of His incarnation till ascension and glorification

26. *Mishnah*, Pesahim 10:5; *Prex Eucharistica*, p. 24.

27. B. BOTTE, "Problèmes de l'Anaphore", p. 99.



in heaven and His continued offering of Himself to the Father.<sup>28</sup> It is for all these salvific events that we give thanks to God. This dispensation of Christ which we proclaim, necessarily includes the coming of the Spirit. It is noteworthy that it is after the coming of the Spirit that we give thanks for all the dispensation of Christ. It is the Holy Spirit who brings to our remembrance all that Christ has taught us (Jn. 14: 26).

The post-Sanctus prayer, in the West Syrian type of anaphoras, narrates the economy of salvation from the incarnation till the ascension of Christ. This anamnesis and thanksgiving for the redemptive works of Christ situates the Eucharist in its relation to the totality of the economy of Christ. Anaphora of Addai and Mari does not mention all the salvific events, but everything is included in these words: "all this great and admirable dispensation towards us". This economy of salvation includes the whole life of Christ and through His life the whole salvation history of the people of God.

### Worship in the Church

Praise and thanksgiving is offered "in your Church redeemed by the precious blood of Christ". St. Paul concludes his letter in similar words: "to Him be glory in the Church and in Christ Jesus" (Eph. 3: 21). As the Israelites became the people of God through the blood of the covenant (Ex 24: 6-8), the new Israel, the Church, is constituted through the blood of Christ, the blood of the new covenant (Mt. 26: 28). Through our participation in the Eucharist we proclaim the redemptive death of Christ and we acknowledge that we are the people of God redeemed by

the precious blood of Christ. St. Paul clearly speaks of God's people as the new temple, God's holy temple (1 Cor. 3: 17; 2 Cor. 6: 16). It is in this community, where the risen Lord is present, that the true worship is offered to God.

St. Peter exhorts us to bear in mind that we are ransomed by the precious blood of Christ (1 Pet. 1:19). In the book of Revelation it is those who were washed in the blood of the Lamb that are around the throne of God (7: 14; 22: 14). The Church as the community redeemed by the precious blood of Christ, renders praise and thanksgiving to God. The eucharistic celebration is, thus a prognostic sign of what is to come.<sup>29</sup> In the heavenly liturgy, those who are redeemed through the blood of the Lamb are made priests of God (Rev. 1: 6; 5: 10). St. Peter reminds us that all those who are baptized into Christ are made a chosen race and royal priesthood so that we may acknowledge the wonderful deeds of him who performed all these marvels and made us his own people (1 Pet. 2: 9-10).

### Praise and Thanksgiving without ceasing.

"We will thank and glorify you unceasingly". St. Paul reminds us that our lives should be a continuous act of thanksgiving to God (Eph. 5: 19-20; Col. 3: 16-17 1 Thess. 5: 18). This constant thanksgiving should be an expression of our awareness of being a community redeemed in Christ. As portrayed in the Apocalypse, the heavenly group is engaged in constant praise and adoration of the Lamb (Rev. 1: 6; 5: 13; 7: 12).

The final end of man is to glorify God and enjoy Him for ever. This is foreshadowed and anticipated in Christian liturgy. To lead a liturgical life

28. IDEM. "Oikonomia" *Ephemerides Liturgicae* 94 (1980) pp. 283-296.

29. V. VASEY, "With the Saints at Mass" *Worship* 32 (1928) pp. 390-397.

means to lead a life of constant praise of God, and it will be continued in the life to come when one joins the heavenly hosts to praise God for ever.

### Sacrifice of Praise and Thanksgiving

A clear reference to the idea of the Eucharist as an oblation is seen in the first part of the anaphora where the usual invitation "Let us give thanks to the Lord" is substituted by "the Qurbana (Oblation) is offered to God, the Lord of all". This can be considered as a very ancient and explicit reference to the sacrificial aspect of the Eucharist. This use of the word 'Qurbana' instead of 'give thanks' is a proof that the early Church saw in the eucharistic action a true sacrifice of praise and thanksgiving to God.<sup>30</sup> It also makes clear that the Eucharist is here seen as an oblation of praise and thanksgiving from the Church, and at the same time, the praise and thanksgiving itself as an oblation offered to God. In this sense these two expressions are more or less interchangeable; for thanksgiving in the context of eucharistic celebration involves an offering.

Thanksgiving and offering, therefore, are co-related, for any form of oblation is an expression of gratitude and all offering implies a thanksgiving. In this sense, the Eucharist is the supreme act of our thanksgiving and our oblation wherein we offer back to God in Christ everything we have received from God. Thus the Eucharist is our returned

offering – prosphora or anaphora – of thanksgiving and gratitude.<sup>31</sup> When we offer praise and thanksgiving to God, in the eucharistic prayer for creation and redemption, it is tantamount to offering back to God the whole creation redeemed in Christ. Irenaeus speaks of the meaning of offering any material object to God but only as symbols of our gratitude.<sup>32</sup> In the bread and wine, as symbols of our gratitude, the Church offers back everything received from God. It is in this sense that Origen says, "the symbol of our gratitude towards God is the bread called Eucharist".<sup>33</sup> The aspect of praise and thanksgiving is the important factor in the celebration of the Eucharist and it is this sense of gratitude which makes our celebration an acceptable offering to God. The Eucharist is the symbol and embodiment of our thankfulness for all that God has done for us. The Eucharistic prayer is the expression of this sense of gratitude from the part of the community redeemed by Christ.

Our thanksgiving for everything we have received from God is the greatest gift we can offer Him. Commemoration of the merciful deeds of God provokes in us prayers of thanksgiving. This is clearly expressed in the qanona of this anaphora: "For all your helps and graces towards us may we render you glory, honour, thanksgiving and worship now and for ever".<sup>34</sup> As this prayer makes it clear, this anaphora is primarily a prayer of praise and thanksgiving for all that God has done for us in Christ.

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30. L. LIGIER, "La struttura della preghiera eucaristica diversità e unità" *Eph. Lit* 82(1968) p. 199; L. BOUYER, *Eucharist*, 305; J. A. JUNGSMANN, *The Mass*, p. 49.
31. J. P. AUDET, "Literary forms and contents of a normal Eucharistia in the first century" *Studia Evangelica*, Berlin 1959, p. 643.
32. IRENAEUS, *Adv. Haereses* IV, 17,5 : PG 7, Col. 1023.
33. ORIGEN, *Contra Celsum* VIII, 57 : PG 11, col. 1603.
34. Refer 48 of the English version of the Raza text.



### Conclusion

All the eucharistic prayers are fundamentally the same in that they are prayers of blessing or thanksgiving. Generally they begin with a call to thanksgiving for creation which leads to the singing of the Sanctus. It is followed by a thanksgiving for redemption in Christ and it often includes the mention of the incarnation, passion, death and resurrection of Christ. Commemoration of the passion often leads to the narration of institution. The anaphora of Addai and Mari mentions primarily the effects of redemption, not the historical events of the economy of salvation. The sacrificial aspect of the death and resurrection leads to the oblation of the body and blood. The mystery of Christ is closely related to the event of Pentecost, so the thanksgiving for redemption culminates in the prayer for the gift of the Spirit which is pledge of the fulfilment of Christ's promises. The commemoration of the economy of salvation concludes, in this anaphora, with a doxology or prayer of praise.

The mystery of the Eucharist involves more than the transubstantiation of bread and wine into the body and blood of Christ. It is the whole mystery of redemption that is commemorated and made present in the eucharistic celebration, through its rites and symbols. More than the representation of the Last Supper of

Christ, the Eucharist is the commemoration of Christ in His mysteries. The tendency to approach this mystery purely from a hard-and-fast dogmatic standpoint has very often reduced it to mere ceremonial action of certain rubrics.

Eastern sacramental theology stresses more the symbolic re-presentation of the rites, seeing the whole liturgical celebration as the memorial representation, each moment is understood and explained as the present re-enactment of the Paschal Mystery of Christ. On the other hand, everything is seen in its vertical relationship as the foreshadowing of the heavenly worship. But a sacramental theology shifted purely to cultic inquiry, which is centred always on the question of validity and modality of a rite, practically ignores the more important aspect of the symbolic framework of the rites. The tendency to approach the mystery purely from the point of view of transubstantiation of the elements has very often caused a concentration of attention on the minimum of words and actions required for validity. To look for a particular moment of importance in this great mystery commemorated and celebrated is only an attempt at finding a human way of explaining this mystery where each moment is equally important. The whole action and prayers should be understood in its totality.

Dr. Thomas Elevanal

## Raza: The most solemn Qurbana Its characteristics

Among the St. Thomas Christians the terms generally used for the Sacrifice of Mass, are *Raza*, *Qurbana* and *Quddasha*, each meaning the mysteries, the offerings and the hallowing respectively. The term *Raza* in singular generally indicates any sacrament and in plural the Eucharist. Among the Malabar Christians the singular is specifically indicative of the most Solemn liturgy, while among the non catholic Thomas Christians *Raza* means church procession. The hymn sung during the transferal of eucharistic gifts from the side niche (*Beth-gazze*) to the altar is called The - *Raze* (of the mysteries)<sup>1</sup>

*Qurbana* is the ordinary word used, also in Malayalam to indicate the celebration of the eucharistic mysteries.

The term *Quddasha* means hallowing, making holy. In Liturgical tradition it means the celebration of the holy mysteries. Generally this is the term used to indicate the Anaphora.

### Forms of Celebration

Every Liturgy has its own mode of solemnity in celebration. The restored text of the *Qurbana* gives three kinds of celebrations: The solemn, the most solemn and the simple.

1. *Solemn*: It is the sung mass commonly known as the high mass. With trained laymen acting as deacons, lectors etc; and a choir helping the people to participate better in liturgy, this form of celebration is the ideal

one for sundays and other ordinary feasts.

2. *Most Solemn*: With prayers and ceremonies additional to the above solemn form, the most solemn liturgy, *Raza*, is celebrated on exceptional occasions.

3. *Simple*: It is the ordinary dialogue mass with people actively participating. In Eastern tradition the simple form does not exclude singing.

### Raza: The most Solemn Form.

Prayers and Ceremonies Additional to Those of the Ordinary *Qurbana*.

The additional prayers and ceremonies of the *Raza* appear in the liturgy of the Word, except for the signing of the forehead of the deacons which takes place immediately after the Fraction. The parts proper to the *Raza* are given below (in italics) within the sequence of the prayers and ceremonies of the ordinary *Qurbana*:

1. Glory to God in the highest, Our Father, prayer.
2. *Special psalmody and its concluding prayers.*
3. *Kissing of the cross and the anthem of the rails.*
4. Hymn "laku mara", incensing, trisagion
5. *Two lessons (the law and the anthem of the rails.)*
6. *Psalm before the Epist* (SURAYA)

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1. Cf. Fr. Luke O. F. M. "Raza" in christian orient., 1983 Vol. IV, No. 3, pp. 112-122.



7. *Homiletic introduction* (Turgamma) to the Gospel
8. Epistle
9. Psalm before the Gospel  
ZUMARA
10. *Kissing of the Gospel, and its anthem*
11. *Homiletic introduction* (Turgamma) to the Gospel
12. Gospel, preparation of the gifts
13. *Special prayer of the faithful*
14. Dismissal of the unworthy
15. *Ceremony of prostration*
16. Offertory, creed, Anaphora, Fraction, *signing the forehead of the deacons*
17. Prayers preparatory to communion, communion
18. Thanksgiving and final blessing.

It is to be noted that the special features of *Raza* are wellknown from the liturgical commentaries of Abraham bar Lipheh (seventh century) and Pseudo-George of Arbel (eleventh century).<sup>2</sup> The anthem of the rails and the psalms before the Epistle and Gospel vary according to Sundays and feast days.<sup>3</sup>

The aim of this study is to present to the reader the general structure of *Raza*, its characteristics, and to make available the additional prayers and ceremonies and their significance.

### Puqdanakon

The Malabar Qurbana used to begin with "Your Commandment" (PUQDANAKON) sung aloud by the priest, and the response by the people "the command of Christ". Today (1986) it is reserved to *Raza*. This

beginning is seen only in a few manuscripts such as, Paris Bible. Nat. Syr. 89 (fol. 6). and 90 (fol. 5), Vat. Syr. 290 (fol. 9). and Leiden Orient 1215 (fol. 3). All these manuscripts belong to the 18th century, and according to Rev. Douglas Webb, all of them are of one family with special relation to Malabar.<sup>4</sup>

PUQDANAKON could signify the request for permission to begin the service as it is done in the social events of the Malabar Christians: e.g. at *Mylandhi ideel* which is the smearing of the palms of the bride on the eve of her marriage, for which a relative expressly asks permission from the assembly. PUQDANAKON (Your Command) could be an allusion to the command of the Lord to celebrate the Eucharist "in commemoration of me".

Etymologically (p - quad = to be bound by a testament, to have the command of), it could mean "to whom do you adhere?" "with whose command do you come?" "Whose communion do you have?" "whose faith do you profess?"

Then, the answer PUQDANE DAMSIHA would mean: "we are adhered to Christ: we profess faith in Christ". At this juncture one might naturally ask what does the commandment mentioned here mean. From the answer PUQDANE DAMSIHA, it is clear that it speaks of the communion with and commandment of Christ. Since no commentators of the early liturgy did make mention of PUQDANAKON, the translators of the liturgy (1962, 1968, 1978) did not take pains to render it into Malayalam; also because of the fact that its sense is not unquestionably clear. The 1960 Syriac

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2. Expositio officiorum ecclesiae Georgiae Arbelensi Vulgo ad scripta.  
 3. Supplementum Mysteriorum ... Ecclesiae Syro-Malabarensis, Roma 1960.  
 4. From a conversation with the author.

text included it. The 1962 Malayalam text omitted it with the hope of retaining it in the solemn (high) mass in Malayalam. But the 1968 Malayalam sung mass did not include it either. But the 1986 Text paraphrased the expression thus, "Let us begin the Qurbana in accordance with the command given to you". To this phrase of the celebrant people respond "we do this in accordance with the command of Christ." Puqdanakon expresses a social dimension of the liturgy and it is a welcome restoration.

### Prayer before the Anthem of the Rails

In Raza at the end of the chanting of the psalms, the celebrant, after the admonition of the deacon, sings "the prayer before the anthem of the rails". There are three such prayers:

1. *Sundays and feast days*: The purpose of the prayer is to praise God with the angels before his throne. It speaks poetically about the throne of God as the seat, *bema*, the altar and the place of glory:

The celebrant invokes the Lord and expresses the desire of the people "your people and the sheep of your pasture" - to praise him kneeling, worshipping, giving thanks and glorifying, with "thousands of seraphims and archangels who sing: 'Holy'".

The prayer ends invoking the Holy Trinity:

Before the glorious throne of your majesty, O my Lord, and the seat, high and exalted, of your excellence, and the awesome bema of the power of your love, and the propitiatory altar which your will has established and the place where your glory dwells, we, your people, and the sheep of your pasture, with thousands of cherubim who sing "alleluia," to you and tens of thousands of seraphim and archangels who sing to you "holy", kneel, worship, give thanks and glorify you at all times, O Lord

of all, Father, Son and Holy Spirit for ever and ever.

Amen.

Since the bishop is just entering the *bema* to begin the proper ceremonies, it is right to speak about the praising of God. But why should this be connected with "before the glorious throne "which is the "awful bema", "exalted seat" and "the propitiatory altar"? This might be the prayer at the foot of the bema, in which, a seat was prepared for the bishop. The bema is the centre of all the ceremonies of the first part of the Qurbana and hence allusion is made to the throne, bema, seat and altar.

2. *Principal feasts*: This prayer also speaks of the "awful bema", "exalted throne" and "splendid seat" before which "we with fear bless, with trembling adore, and intermittently praise" with the cherubim and seraphim. It is clear that this has the same idea as the first prayer:

Before the awesome bema of your majesty, and sublime throne of your divinity, and the marvellous seat of your honour, and glorious chair of your lordship, where the cherubim, your servants, sing alleluia to you unceasingly, and the seraphim glorify you singing "holy" incessantly; we kneel in fear and worship in awe and confess and glorify you without intermission at all times, Lord of all, Father, Son and Holy Spirit for ever. Amen.

### Anthem of the Rails

According to Abraham Bar Liphe this Anthem is sung when the Bishop enters the Sanctuary (Kanke) and goes in procession to the bema which is an elevated platform in the middle of the church.

The Anthem of the Rails changes according to feasts. It has generally



two stanzas of which the first is repeated with the versicle of the psalm; and the second begins with glory be to the Father. This second stanza is often about the "Holy Cross". Thus for example, the anthem of the first Sunday of Annunciation reads thus: the cross that has been the cause of our good and by which our mortal humanity was set free, be for us, O Lord, a strong fortress, and by this cross we shall overcome the wicked one and all his devices. For in its holy name we hoped: The cross that has been... On Christmas day the Anthem of the Rails does not ignore the Cross: "Through your holy Cross, Oh our Saviour, the angels and men are made one fold and one holy church; behold the heavenly and the worldly rejoice and all creatures proclaim: Glory be to Thee, Oh Lord of all".<sup>5</sup>

### Turgama

Literally the word 'Turgama' means interpretation or explanation. In the East Syrian Liturgy it is an homiletic exhortation before the scriptural readings. It is "a poetical illustration or better an introduction to the readings of the Epistle and Gospel"<sup>6</sup>. It gives "an homiletic epilogue to

the whole readings of the scriptures"<sup>7</sup>. Badger G. P. explains Turgama as "hymns, calling upon the faithful to give ear to the words of the New Testament with other pious exhortations bearing upon the same subject"<sup>8</sup>. Mostly Turgamas are acrostic hymns with twelve syllables. A few of them are seven syllabic.<sup>9</sup>

Rucker traces the flourishing period of the Turgama to the renaissance of the Nestorian literature i. e. from 12th to 14th century. He supposes that they did not get a footing before as they are not written down in the books which contain other variable songs of the mass but from collections of their own<sup>10</sup>. It seems that originally they were not meant to become a part of the liturgical songs. George of Abel does not speak of them. But Abraham Bar Lipheh and Timothy II mention them<sup>11</sup>. Already in 1840 Turgama had been limited by the Chaldeans to great feast days<sup>12</sup>.

Ms. Seert<sup>13</sup> contains about sixty-one Turgamas. They are attributed to Ebed Jesu, the Metropolitan of Nisibis and Par Kamis. A Turgama Ms. of Beirut written in arabic and attributed to Elias II Abu Halim (+1190) is

5. ibidem p. 10.
6. RUCKER A., *Die Wechselnden Gesangstücke der Ostsyrischen Messe*, JMW 1 (1921) 66.
7. BAUMSTARK A., *Die Messe im Morgenland*, p. 92.
8. BADGER, *The Nestorians and their Ritual*, London, 1852, 11, p. 19.
9. For a study on the meters of the syriac poetry: cfr. BAUMSTARK A., *Die Christlichen Liturgie des Orients*, Vol. 1, pp. 102/106, where the author considers Jacob Sarug as the pioneer of twelve/syllabled hymns, Ephrem of seven/ syllabled ones, and Babai of five syllabled. It is remarkable that these authors themselves have written in more than one meter, and that there were others who have followed them in composing hymns.
10. JMW I (1921) 66.
11. *Interpretation*, p. 173; vat. Sir, 150 fol. 104a.
12. BADGER, *The Nestorians and their Ritual*, II, p. 18.
13. SCHER ADDAI, *Catalogue des Manuscrits syr. et arab. conservés dans la bibliothèque Episcop. de Seert, Mossul, 1905*, p. 34.

commented upon by Rucker<sup>14</sup>. The Turgama to be sung before the Apostle is unique which is the same as that is given in Brightman<sup>15</sup>. The twenty second Turgama of this Ms is the same as the one given by Brightman to be sung before the Gospel<sup>16</sup>. The Ms gives the Turgama under various titles. Thus the 13th is 'Daily Turgama', 34th is for all the Sundays, 35th is 'another for Sundays of the whole year', 37th is 'for the big feast days', and 38th 'for the Transfiguration of Thabor. Most of the Turgamas begin with, 'O, believers in the Lord', O who believe (in the Lord the Father, Son and Holy Ghost.....), etc. Others begin, 'O the sons of baptism', or "who are invited". These initial phrases are impressive specially when they are sung just before the Scriptural readings:

The subtle distinction of the persons of the Holy Trinity expressed in these hymns will prove that these Turgama were not of the first centuries.

In Malabar Raza there are two Turgamas, one before the Epistle and the other before the Gospel. The first Turgama before the Epistle has nine verses, - each "verse beginning with a letter in alphabetical order"<sup>17</sup>. In this the faithful are asked to purify their souls in the light of the Gospel, be liberated from their sins and to become heirs of heaven. To them are the new tidings addressed. A conversion to the New Law is required in all as in St. Paul whose blindness was enlightened by the command of Jesus and expelling its deceitful thoughts he went out to preach to the Gentiles. It is meet to hear him:

O you, who are summoned by the great power of God to the salutary

feast of the royal banquet of the King of heaven and earth; Examine in the light of the Gospel and purify in divine fire, all worldly thoughts. A treasure of happiness, the Lord has opened before those that seek it and has said, "O! you sinners, come and get back the bond of your debts". Cleanse your heart and become like little children that you may be heirs and dwellers of the heavenly kingdom. Behold! the word is preached to you in spiritual voices and opens for you a way to eternal happiness. It is necessary that, like Paul the Hebrew, you turn from the shadow of the laws to the law that is real. He whom the Lord saw to be zealous about the Israelites, was called to be zealous about the christian people. See, he was once blind with the traditions of the laws but afterwards his eyes were opened by the power of the teaching of Jesus. He expelled from his mind all deceitful thoughts and became an apostle of God and proclaimed His power among the Greeks. It is right to take to heart his trustful and glorious words. Now, he preaches in his Epistle to the N...

The second Turgama has fifteen verses. It beautifully presents the Gospel:

O you, who believe in the Father and the son and the Holy Spirit, come and listen to the words that heal the body and give life to the soul. The Son of God took the likeness of a man among men and by His command liberated men from sin. This sermon has opened before you a spiritual treasure and this book is wholly filled with life and happiness. Devils flee and evil spirits depart in fear when they hear this living and

14. *JLW I* (1921) 84/85.

15. BRIGHTMAN, *Liturgies Eastern and Western*, p. 257.

16. *Ibidem*, p. 259. The Nestorians of Trichur use twelve Turgamas of this type.

17. *Order of the Celebration of Raza*, Mannanam, 1948, pp. 24-26.



life-giving word. This is the door through which man enters the heavenly abode; this is the path levelled for you lest you stumble into pitfalls. This is the discourse which, if the living despise, they shall perish; this is the voice to which, if the dead lend ear, they shall live:

This is the light; this is the truth; this is the life; and it is He who is preached in it that judges the dead and the living. It is worthy to be known that all nations are saved by Him; believe firmly that all sins are forgiven through Him. The sower has set out to sow the word instead of seeds; bring before him your hearts in place of fields. His word is life and happiness, kindness as well as mercy; his voice is hope for the living and life for the dead. Blessed is he who believes in Him and trusts his word, for if he is dead he shall live, and if living he shall not die in sin. The only-begotten Son of God came to the world and was born of a virgin supernaturally in a nature surpassing that of angels. He healed the sick; raised the dead; cast out devils and repudiated death. For though He died He rose from the dead, and ascended into heaven. He sent the Holy Spirit on His apostles and made them wise; afterwards, He sent them off to the four quarters of the world to preach the Gospel. And now, St. N... explains what he saw and heard; and so, he who has ears to hear let him hear.

The sense of this Turgama is obvious. It is a praise of the Gospel and an extolling of the fruits of the Word of God which the assembly is about to hear. Such a preparation, through the 'Turgama' for the Gospel reading is really pastoral and psychologically beneficial.

### Kissing of the Gospel

Before the reading of the Gospel it is incensed and it is offered to all

in the sanctuary to be kissed. Then a hymn of the Gospel is sung;

"For at the head of the books it is written about me. Four wonderful men wrote the great book of the Gospel of our Redeemer Christ the King, by the power of the (Holy) Spirit: Mathew to the faithful of Judea, and Mark to those in Rome and Luke to the Egyptians and John to the Ephesians. Now, behold, everywhere, people meditate on their writings while praising, O Lord, your great power.<sup>18</sup>

### Special Prayer of Karozutha

Every Qurbana contains two sections of the prayer of the faithful after the Gospel. The first is responded to by the faithful with 'have mercy on us, O! Lord' The second generally known as the literacy of the angel of peace has the response, 'favour you O! Lord. For the most solemn form of Qurbana, called Raza, had another lengthy karozutha in between the above ones. Since the 3rd one is so beautiful it was incorporated in the Malayalam version of the vesperse of the Malabar church. Taking this into account as well as its length the 1986 text of Qurbana omitted it:

Though it is a Karozutha the original text of it is printed in the form of a lengthy single prayer. But the repeated phrase 'we pray and implore you, God of the Lord of all' suggest that it is a litanic prayer. This prayer which embraces various walks of life and different status in the Christian life is as follows:

### Text

Deacon: Let us pray and implore God, the Lord of all, that he may hear the voice of our supplication, accept our entreaties and have mercy on us. For the holy catholic church of this place and all other places,

18. "Raza" (English text) 1986, pp. 22-23.

that the Lord may maintain her in peace and tranquility till the end of the world, Let us pray to the Lord.

R: We pray and implore you, God, the Lord of all, Lord have mercy.

D: For our fathers, the bishops, that they may stand at the head of the sheep of their pasture, without sin or stain, all the days of their lives.

R: We pray and implore you, God, the Lord of all.

D: For the health of our Holy Father Pope N.../ head of the entire church of Christ, and for Mar N... our bishop, (or archbishop), to guard and keep them at the head of all flocks that they may guide, serve and prepare for the Lord a perfect people that emulates in good and righteous deeds.

R: We pray and implore you, God, the Lord of all.

D: For the priests and ministers that are in this service of the faith, that with good heart and clean conscience they may serve before Him.

R: We pray and implore you, God, the Lord of all.

D: For all other chaste and holy classes of clerics, the offspring of the holy catholic church, that they may complete the safe course of their sanctity and receive from the Lord in the land of the living, their hopes and your promises.

R: We pray and implore you, God, the Lord of all.

D: In honour of the Blessed Virgin, Holy Mary, Mother of living God, our Redeemer and Life/giver, that the Holy Spirit who dwelt in her, may sanctify us by His grace and perfect in us His holy will and confirm in us His truth, throughout our life.

R: We pray and implore you, God, the Lord of all.

D: In honour of the prophets, apostles, martyrs and confessors, that their prayers and sufferings may avail us to have in company with them good hope and salvation and that we may be accounted worthy of their blessed memory and of their promise, lasting and true, in the kingdom of heaven.

R: We pray and implore you, God, the Lord of all.

D: In memory of our holy fathers and orthodox doctors, Mar. Ephrem, Mar. Basil, Mar. Gregory, Mar John Chrysostom, Mar. Ambrose, Mar. Augustine, Mar. Jerome, Mar. Athanasius, and all the other doctors and faithful priests, that by their prayers and supplications and untarnished truth of the teaching of their confession and belief they may be preserved in the entire holy catholic church, till the end of the world.

R: We pray and implore you, God, the Lord of all.

D: In memory of our fathers and brothers, the true faithful, who died and departed from this world in the true belief confessing true faith, that the Lord may remit and forgive their sins and transgressions and renders them worthy to rejoice with the just and holy who have pleased His will.

R: We pray and implore you, God, the Lord of all.

D: For this place and its dwellers and for this town and its inhabitants, and especially for this our community, that our Lord and our God, by His grace may ward off from us war, slavery, plunder, earthquake, famine, pestilence and all other kind of terrible afflictions that torment the body.



- R: We pray and implore you, God, the Lord of all.
- D: For those who have fallen from this true faith and are caught in the snares of the devil, that God may clear the difficulties of their hearts and make them understand that God, the true Father, is one, and that Jesus Christ our Lord is His Son,
- R: We pray and implore you, God, the Lord of all.
- D: For those that are stricken with serious diseases and for those that are tempted by evil spirits.
- R: We pray and implore you, God, the Lord of all.

Here the second deacon continues the prayers, after getting a blessing from the priest:

2nd deacon (to the priest): Please give me your blessing.

Celebrant: May God, the Lord of all, strengthen you to sing his praises.

- D: That our Lord and our God may send an angel of mercy and health to visit, to cure, to restore, and to help them by the multitude of His graces and mercy;

For the poor, for the helpless, for orphans, for widows, for the sad, for the suffering and for the distressed in spirit of this world, that He may support them by His grace, sustain them by His mercy, console them by His kindness and deliver them from those who lead them wickedly by force,

- R: We pray and implore you, God, the Lord of all.
- D: Pray and implore mercy from God, the Lord of all, that you may be to Him a kingdom of priests and a holy people. Cry from the bottom of your heart and from the depth of your soul to the Lord, God Almighty; for

God the Father is kind, merciful and sympathetic and He does not wish you, a work of His hand, to perish but only that you return to Him repentant and live before Him.

The more we ought to pray, confess, adore, glorify, honour and praise the one God, the Adorable Father, the Lord of all, who through His Christ, brought sure hope and salvation to mercy, and kindness till the end.

R: Amen.

## Prostration

### The sense of Prostration

After the dismissal of the catachumens, The celebrant stands at the bema, where a veil with the image of the cross on it is spread. The deacons stand at the altar facing the people.

During the following anthem the celebrant kneels and kisses the veil on the floor three times and stands erect, and makes a sign of the cross over it while singing: the Body and Blood of Christ. He does so and then moves anticlockwise.

- D: Let us pray; peace be with us.

During the following anthem the celebrant kneels and kisses the veil on the floor three times and stands erect, and makes a sign of the cross over it while singing: *the Body and Blood of Christ.*

- C: Your priests shall vest themselves with holiness and your holy ones with glory:
- Ch: The priest, when he comes to the holy altar, devoutly stretches his hands to heaven and invokes the Holy Spirit; and the Spirit descends from above and sanctifies the Body.

C: and + Blood of Christ.

D: Let us go into His tent and adore his foot-stool.

Ch: The priest when he.....

C: Glory be to the Father.....

Ch: The priest, when he.....

D. II: From all eternity and for ever, Amen.

Ch: The priest when he.....

At the end of the prostrations, the deacons turn to the altar and bowing, sing the following:

For ever and for ever, let the right hand of your mercy, O Lord, Jesus, shade over and remain upon your people and the sheep of your fold. O Lord, your mercy endures for ever. Do not cast us, the work of your hands, into the hands of the wicked.

The deacons turning to the celebrant:

D: Make good, for us too, O Lord, the promises you made to the twelve Apostles.

C: Behold! I am with you unto the end of days.

D: By your grace, O Lord, be present in our midst, as you were with the Apostles.

The last two verses, "Behold I am", "By your grace" – are sung alternately three times. The deacons, at each singing walk down toward the celebrant. Standing by the veil all sing the following verses:

D: Save us from temptations; grant us peaceful days that we may adore, praise and confess your glorious name.

All prostrate together and kiss the veil. The celebrant says:

C: May God, the Lord of all, receive your ministry. May he adorn you with blessings of every kind.

All Stand up.

C: May God the Lord of all bestow his abundant mercy upon us and stay with us for ever.

The concelebrants kiss the sacred Paina of the celebrant.

This ceremony is peculiar to Malabar liturgy today. There is no proof to show how and when this ceremony was introduced into the liturgy. In fact two Mss, Seert 38 and Berlin 38, which belong to the 14th / 15th century contain reference to this ceremony. Brightman gives an 18th century Qurbana text which has 'the priests makes prostration to the 4 sides of the bema.

In the Qurbana of the Maronites, the anaphora of which (sarer) is closer to the anaphora of Addai and Mari has a parallel expression, "he adores in the form of a cross." Ms. Bibl. Nat. 88 (17th century) has this. The priest prostrates the 4 sides of the bema. In the form of a cross he adores to the east, west, north and south. Cabr. Add. 1984 (1707 A. D.), 2046 (19th century), Mossul 42 (1809 A. D), Berlin 42 (1756 A. D.) gives a little more detailed description: the priest begins the hymn. "He adores the 4 sides of the bema; first to the east....."

The text of the Raza compiled and prepared by Bishop Roz S. J. in 1603, at Angamaly, has the subsider: standing, the priest intones the hymn, 'your priest shall vest themselves.' And he prostrates three times to the sanctuary and blesses those who are on that side. Repeating this he prostrates three times each to the north, the west, and the south.

A variety of interpretations are given to this ceremony. That it is a spiritual preparation, a penitential act, indicator of the prayer of Jesus in the garden of olive, veneration shown to the offerings, the washing of the



feet of the 12 Apostles represented in the 12 Kissing etc.<sup>19</sup>.

But the wording of the hymn clearly alludes to the invocation of the Holy Spirit by the priest, and the coming down of the Spirit on the bread and wine to hallow them. Hence this is eucharistic in content. Here it may be remembered that in the Alexandrian Eucharistic liturgies there are two epicleses, one before and the other after the words of institution. Could it be that the spirit is invoked right at the solemn approach to the altar? It remains the assembly of the privileged position of the priest to intercede for the church. This idea is supported by the fact that this hymn is used in the priestly ordination; in the Ielya (night prayers) of the 6th and 7th Saturdays of the liturgical season of the Apostles, in the ceremony of the consecration of the church, and in the anthem of mysteries of the 7th Sunday of the season of the Apostles; Evidently all these have reference to priesthood.<sup>20</sup>

#### Signing of the Forehead of the Deacons

Just after the ceremony of Fraction, the celebrant turns toward the deacons and makes the sign of the cross on their foreheads, reciting this formula:

May Christ accept your service  
May Christ brighten your face  
May Christ keep your life  
May Christ increase your zeal.

• This is in fact an invocation over the deacons for divine help in administering the Holy Communion.

#### Conclusion

The characteristic features of Raza are impressive and unique. No other liturgy has these many items of variety added to the sung solemn liturgy to form the most solemn form the celebration. The additional elements of Raza mostly indicate the ancient mode of worship that existed at the time of Narsai (5th century) and George of Abel (11th century). The richness of the liturgy of the word is noteworthy. The ceremony of prostration in Raza is unique and is preserved only in the Malabar Church, not in the Chaldean or in Nestorian Churches. This form of celebration which helps the people penetrate into the real depth and meaning of Qurbana should not be kept as a show-piece as it is done in several parishes of Malabar Church today but should be meaningfully celebrated for the building up of the eucharistic community.

Dr. Jacob Vellian

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19. FABIAN, *The Liturgy of the St. Thomas Christian of Malabar*, Mannanam, 1954, p. 90;  
RAES A., *II Raza*, op. cit., p. 13-14: Anticamenti si portavano in processione i doni dal gazofilacio all'ambon dove il vescovo li venerava con quelle prostrazioni che si fanno ancora adesso. poi si portavano all'altare'. But for this affirmation the author does not give any document in support;  
KALAPURA A., *An English Version of Raza*, Verapoly, 1924, p. 63.
20. Raes, Une Onitha eucharistique dans les rites Chaldean et Malabare, OS 11 (1957) 61-64. Chaldean Pontifical (Syriac). Rome 1957. p. 145. Breviarium Chaldeorum, 111. p. 151. 168. For a detailed study on Prostrations, see my article, "The Prostrations in Raza" *Christian Orient*, VI (1985), No. 2, pp. 64-68.

# The List of the Bishops of the Thomas Christians

(continuation)<sup>1</sup>

## Coonan Cross Oath (1653)

Those who were under the Latin Archbishop Francis Garcia s. j. (Cranganore) were discontented with the harsh and arrogant dealings of the Western missionaries. In 1653 the Thomas Christians took the historical oath - the Coonan Cross Oath - against the Jesuits that they would never again submit themselves to them (Sampālūr Pāthiris). When the news reached Rome, the Pope sent a non-Jesuit missionary, in the person of Joseph Maria Sebastiani ocd, to reestablish peace in Malabar. A good number of Thomas Christians joined him and Rome established for them "the Vicariate Apostolic of Malabar", under the Propaganda Fide. But a few others continued under the old Cranganore Jesuit leadership (Padroado). Thus we find once again a division of the ancient Church. And those who did not accept the Padroado Jesuits or the Propaganda Carmelites remained a separate group. We have already given the list of their bishops.<sup>2</sup>

## The Propaganda Jurisdiction (1653 - 1779)

Joseph Maria Sebastiani ocd <sup>3</sup>	1656 - 63
Mar Alexander Parampil <sup>4</sup>	1663 - 87
Raphael Figueredo ocd <sup>5</sup>	1667 - 94

1. Cf. *Christian Orient*, vol. VI/1-4 (1985)

2. *Ibid*, VI/1-3.

3. Sebastiani received episcopal ordination from Rome. He was given the faculty to *substitute* the Chaldean rite of the Syro Malabarians with the Latin rite and to institute a successor in case of necessity (Cfr. Placid J. Podipara, *The Hierarchy of the Thomas Christians*, p. 140. n. 8). When the Dutch occupied Cochin, Sebastiani was forced to leave Malabar. He then ordained Palliveetil Chandy as his successor. Before he left Malabar he solemnly excommunicated Archdeacon Thomas, the leader of the separated group.

4. He was the first native Malankara Metropolitan. Although he was only a vicar Apostolic of Malabar, he designated himself as "Metropolitan of All India". His Archdeacon Matthew also used the title, "Archdeacon of All India" (*Ibid*. p. 137).

5. Propaganda asked the missionaries to elect an Indian as the Coadjutor to Mar Alexander Parampil. They elected a certain Portuguese, born in India. This Latin Priest was a very wicked man and he caused immense grief to the Missionaries as well as to Mar Alexander Parampil. In 1687 Raphael became the vicar apostolic. He was known "Kuppāyakkāran Rapāel."



Custodius de Pinho <sup>6</sup>	1694 - 96
Peter Paul ocd <sup>7</sup>	- 1700
Archdeacon Matthew <sup>8</sup>	
Angelus Francis ocd <sup>9</sup>	1700 - 12
Mar Simon Ada <sup>10</sup>	
Mar Gabriel <sup>11</sup>	1708 - 9-
John Baptist Moltedi <sup>12</sup>	1714 - 50
Florence ocd <sup>13</sup>	1750 - 73
Francis Sales ocd <sup>14</sup>	1775 - 79
John of St. Margaret ocd <sup>15</sup>	
John Mary ocd <sup>16</sup>	

### The Padroado Jurisdiction (1701 - 1773)

Archbishop Garcia's immediate successors either did not accept the nomination of the Portuguese Government or did not take charge of the office.

Ribeiro s j	1701 - 16
Antony Pimental s j	1716 - 52
Vasconcellos s j	1753 - 56
Salvador dos Reis s j	1756 - 73

In 1773 the Society of Jesus was suppressed and there were only administrators upto 1782. The Padroado Prelates of Cranganore resided at Puthenchira, while the Vicar Apostolic of Malabar of the Propaganda resided at Verapoly.

G. Chediath

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- 6-7. They did not come to Malabar to take charge of the office.
  8. When the See was vacant, he looked after the church.
  9. He was appointed as "Vicar Apostolic of Malabar" or "of Cranganore and Cochin until the Archbishop and Bishop will be present personally. He was an Italian. Since 1709 he had jurisdiction only on the parishes where the Padroado could not exercise any jurisdiction. So the Thomas Christians under the diocese of Cochin came under the Propaganda (*Ibid.* p. 145).
  10. A Chaldean Bishop from West Asia. Since the Padroado Jesuit Bishops were not prepared to ordain Angelus ocd, the Vicar Apostolic of Malabar the Carmelites approached Mar Ada and received episcopal ordination from him. After the ordination he was sent to Pondicherry where he was "found" dead in a well (*Ibid.* 144).
  11. Another bishop from West Asia. He ruled a few churches of both the Puthenkuttukar<sup>1</sup> and Pazhayakuttukar. In a document the Propaganda called him a schismatic.
  12. He was an Italian Latin missionary.
  13. He was a Polish Carmelite.
  14. He was a German missionary.
  15. He was an Italian; later his nomination was revoked.
  16. He was an Italian. He died before he reached Malabar.

## Book Reviews

**Adalbert Hamman:** *Die ersten Christen* Stuttgart: Philipp Reclam jun., 1985, 285 pp., 20 illustrations, 2 maps, Ppb. DM 29. 80.

This is the German translation of the author's "La Vie quotidienne des premiers chrétiens (95-197)"; by Katharina Schmidt. The author is a well-known French theologian who has taught patristics. Many of his works have been translated into different European languages. In this book, he concentrates on the everyday life of the Christians in the post-apostolic era, i. e. from the end of the 1st to the end of the 2nd centuries. It was challenged by the Gospel on the one side and the life in a pagan surrounding particular to the Roman empire on the other side. The author bases his deliberations and arguments on the early Christian sources: Acts, Clement of Alexandria, Irenaeus of Lyons, Justin, Tertullian, to mention but a few of the Christian authors, but he is taking also the non-Christian authors into consideration. Although some of his Christian and non-Christian sources are written with prejudice and have a tendency to denigrate the other side, Hamman makes evident the historical truth behind and thus the foundations for the development and organization of the Catholic = Universal Church and of what has been later called "The Christian Occident". Students of ancient Church History and Patristics certainly will profit from Fr. Hamman's book, be it in the German edition or in the Original French one.

J. Madey

**Antropologia de Prisciliano,** Pedro Maria Saenz de Argandona Santiago de Compostela, 1982 pp. 131.

In this book which is a study of the anthropology of Priscillian, there is a general bibliography which supports or denies the Priscillian position. The work aims at discovering the anthropology of the author to vindicate the idea of man with modern expressions. The author himself says that the method is analytic. He tries to discover the richness which man has in his interiority. He has been created in the image and similitude of God. The body is depicted as a point of tension.

In seven different chapters the principal point related to the question are treated comprehensively. Image and similitude man and creation, liberty, the flesh, the soul, the spirit are the themes that are treated. The book is worth reading and its format impressive.

Fr. Joseph Koikakudy



# News

## Two New Bishops for the Syro-Malabar Church

Rt. Rev. Msgr. Mathew Vattakuzhy and Dr. Joseph Pastor Neelankavil CMI have been consecrated as the bishops of Kanjirapally and Sagar dioceses respectively. Their nomination was announced on January 3, 1987 on the feast of Blessed Chavara Kuriakose.

Born on March 19, 1930 at Aranattukara in the Diocese of Trichur Dr. Neelankavil was ordained priest on 17th May 1960. He had his doctorate in Canon Law and served the CMI congregation as professor, superior, councillor etc. He was consecrated bishop on 22nd Feb. 1987 at Sagar by Mar Joseph Kundukulam and took charge of the diocese the same day. He succeeds bishop Clemens Thottungal CMI the first bishop of Sagar.

Monsignor Vattakuzhy was born on 20th Feb. 1930 and was ordained in 1956. He had his doctorate from Rome and served the Archdiocese of Changanacherry for several years and since the erection of the diocese of Kanjirapally he was one of its Vicar Generals. After the transfer of bishop Powathil to Changanacherry he was the Apostolic Administrator of the diocese. Monsignor Vattakuzhy was consecrated bishop on 26th February 1987 at Kanjirapally by Archbishop Mar Powathil as the main celebrant and Bishops Kuriakose Kunnacherry and Joseph Pallikaparampil as the concelebrants. In the concelebrated Qurbana there were many Hierarchs from Syro-Malabar, Syro-Malankara and Latin rites. Mar Vattakuzhy took charge of the diocese the same day. We wish the new bishops every success.

## 2. Cardinal Mar Joseph Parecattil expires

Cardinal Mar Joseph Parecattil expired at 7.30 p. m. on 20th February 1987. He was 75. Born on April 1st, 1912 at Kidangoor, a village near Kalady in Ernakulam District, Joseph Parecattil was ordained a priest on August 24th, 1939. In the year 1953 on Nov. 30 he became auxiliary bishop of the archdiocese of Ernakulam. After the death of Mar Kandathil, bishop Parecattil was appointed Ap. Administrator on Jan 27, 1956. He was appointed Archbishop on July 20, the same year and took charge of the archdiocese. It was an honour to the whole of Syro-Malabar Church when Mar Parecattil was made Cardinal on March 28, 1969. He was the first Cardinal from Kerala and the second from India. Cardinal Parecattil has held very high positions both in Rome and in the Indian Church. He was consultor to the Congregation in Vatican, head of the Commission for the revision of Oriental Canon Law, President of CBCI, & KCBC & SMBC etc. He was a well known organiser, orator, writer. His contributions to the Syro-Malabar church and the churches in India and the whole world are several. On April 1, 1984 he resigned from the pastoral care of the archdiocese due to ill health. God called his servant to eternal rest on 20th Feb. 1987. The funeral services were conducted on 22nd Feb. 1987. He was buried in St. Mary's Basilica. May his soul rest in peace.

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